CERTAYNE
GODLY EXARCISES
MEDITACIONS AND
PRAYERS, VERY

necessary and profytable for all persons and for all times, set forthe by certayne godly lerned men, to be vsed dayly as you shalbe godly disposed, and shall feele nede therunto.

And also the Letany dayly vsed in Churches annered to the ende hereof.

✠

Ephesians. vi. & i. Timothe. ii.

¶ Praie alwaies euery where with all maner of praier, and that in the spirite, lifting vp pure hartes and handes, with out wrath or doubtinge.

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at London in Fletestrete at the sygne of the George neere to saincte Dunstons churche by VVyllyam Powell.

¶ Vse often and hartye prayer to God, knowing that it is no lesse necessary for your soule therby to liue and contynue in godlines, then water is for the life of fishe, or dew is for the growth of grasse and herbes: but if you wyll haue youre prayer accepted of god, se that you accept his worde. For accursed be they (sayth Sallomon) and their prayer, that wyll not heare the worde of god. If I behold with fauour any wyckednes (saith Dauid) in my hart, god will not heare me, for he heareth no such synners as retaynethe styll the purpose to continewe in sinne, as hee stoppethe not hys eares to heare the prayers of the pore penitents, but often before they pray he graunteth them their hartes desire.

I B.

¶ Occations to meditate & to stirre vp the harte to prayer.

N your prayers thinke vpon the remission of sinnes promysed by and for Christe, and let there be in your remembraunce some most euident and playne sentence to inflame & stirre vp the mind, as this. Aske and ye shal haue. &c. And verely verely I saye vnto you, what soo euer you shall aske the father in my name, he wyll geue it you. &c. Asking al spiritual gifts without condicion, and all temporall vppon condicion. As Christ did: Father if it be thy wyl let this cuppe passe frō me. &c.

God commaundeth vs to aske of him. i.

We breake his commandment in not askynge. ii.

We do his cōmaundement in asking of hym. iii.

He promiseth to vs our askinge. iiii.

He is debtour to vs tyll he fulfill our askinge. v.

We make god a liar if we mistrust to obteine our askynge. vi.

He is glorified in his sonne by giuing vs vii.

vs our aſkynge.

viii. He longeth to haue vs aſke of him, & loketh for it at our handes.

ix. If we therfore turne not oure eares from his lawe, but call vpon him wyth a ſtronge Faythe, he will moſte gladly geue vs our aſkynge.

x. Becauſe we are necligent in aſkinge he doth of his fatherly goodneſſe by neceſſities and troubles, driue & prouoke vs to aſke of hym.

xi. And becauſe we are ignoraunt in aſkinge, he teacheth vs by his holy ſpirite ſent into our hartes, and by the prayer that therfore is called the lordes praier how & what we ſhulde aſke of him.

Let vs therefore in our neceſſitie and troubles, aſke of god our father and he for his ſonnes ſake will geue vs our aſkinge, whoſe very nature and propertie is to relieue ſuche as are in neceſſitie, and in deede our neceſſities are as lowde cryinges in his merciful eares.

* * * *

A medita-

A meditation vpon the Lordes prayer.

Vr father which art in heauen.

We gloriously formed vnto the Image of thy deuine maiestie, created by thy gracyouse goodnesse vnto highest honour, how be it by our own sinfulnes disfigured with vilenes deseruinge dampnation, and yet by Christes death redemed and restored vnto grace to be Citizens with sainctes of the family of God: Nowe altogether in Christian vnitie as members of one body, we pray, desyre, and trust to obtayne of thee our heauenly father, accordinge vnto thy gracious goodnes mighty power, and faithfull promise, vnto vs that aske, aboundaunce of thy grace.

That, thy name may be halowed.

That thy diuine power, and glorious maiesty, may be certainely knowne and reuerently honoured. That the hartes of vs men by thy word and prayer maye

be ſanctified from all ſinne and vanity, ſo that we with al that we haue ſeruing thee in holineſſe & righteouſeneſſe, may ſo ſhine afore men vpon earth, that they therby may be occaſion to honoure thee our father which art in heauen.

Thy kyngdome come.

Thy worde be ſo fruitfully preached amongeſt vs thy peple, that we may be throughly inſtructed & taught to bridle our ſenſual apetites by natural reaſon, and to ſubmit our wyttes & reaſons vnto a good godly ſpirite, and to trye our ſpirites by the true ſcriptures. So that within vs may raigne the kingdome of God, which is neither meate nor drink whiche is neither ſuperſticious ceremonies, voluptuous pleaſures, nor vayne glory, but righteouſnes, peace, & comforte in the holy ghoſt, by the which we now taſting of thy heauenly ioyes, may be made frō henceforth wery of al worldly vanities, continually loking & prayinge for the apperance and comming of thy eternall and euerlaſting kyngdom.

Thy

Thy wyll be done in earth, as it is in heauen.

In heauen the angelles of reuerente loue do thy will and commaundement, with comfortable courage & ioyful plea sure. In hel the wicked spirits through malice and enuye, repininge and grud-ging, do torment and vexe them selues, what so euer they be doinge. And vpon earth, men being subiect vnto sinne, do thinke it a labour and paine, to be occu pied in any thing that is good and god-ly. Wherfore we pray that the grace of thy heauenly spirite, maye so worke in our earthly bodies, that we being dely-uered from sinne and vanitie, may frely delite and take pleasure to do thye wyll and commaundement, being men vpon earth, as thy glorious aungels do whi-che be in heauen.

Geue vs this day our dayly breade.

We hauinge great nede, not hable of our selues to deserue any thing, beseche the of thy fatherly goodnes, to geue fre-ly vnto all vs in general: so that none be hurt nor hindered seuerally this day

when as we crye constrained by present nede, not craftely craning for vayn care against to morow, our dayly bread, our daily and necessarie foode & relefe, both bodely and ghostly. And especially so: that the spiritual foode of Christes flesh and his bloud, by dayely preachinge of the gospell, and ministracion of the sacramentes, maye replenisshe our hartes & mindes with continual remembrance of Christes deathe, and his passion, dayly to be used for necessary and spirituall consolation.

Forgeue vs oure trespasses, as we forgeue them that trespas against vs.

Geue vnto vs that feling and knowing oure owne synfulnesse, do nede, and desire thy mercifull forgeuenes of oure fautes & trespasses, which we haue committed against thee, so that we frely forgeuing all other, that haue offended vs in any thyng what so euer it be, may be sure that mercy springyng in thee hathe proceded vnto vs, and being graciously offred of thee, hath ben thankefully receaued of vs, and beinge charitably used of vs towardes other, shal most certainly be

ly be confirmed and enlarged of thee toward vs: So that by free mercy ſprynging and proceding from thee, al fautes maye be freely forgeuen: euen as thoſe which other hath committed againſt vs, ſo likewiſe thoſe whych we haue done againſt thee.

And leade vs not into temptation.

Suffer not the deuyll by the abuſe of thy benefites, to leade vs captyues into deceitefull and dampnable temptation, drawing vs by deinty meates, vnto gredy glotony, by money and richeſſe, vnto vnſaciable couetouſenes, and by wealth and proſperity, vnto pryde & vayne glory, and by al thy godly gracious giftes, vnto euery dyueliſhe abominable ſinne.

But deliuer vs from euill.

Deliuer our goodes from abuſe, our bodies from corruption, our ſoules from damnation. Deliuer vs by Chriſt Jeſu, from the bondage of ſinne, vnto the lybertye of the Goſpell, ſo that from all daunger of diueliſhe temptation, trayning and enticing men toward damnation, we maye be deliuered to ſerue the:

in holineſſe and ryghteouſeneſſe all the daies of our life, with moſt certaine and ſure hope of euerlaſting ſaluation, thorow Chriſt Jeſu, in whom our hope and thy promiſe is moſte certaine, that is to ſay. Amen.

Your time is ſhort, your daungers be great: you are well warned by Goddes worde written. *Mar. xiij. Take hede, watche, and praye.*

Take hede, that your hartes and mindes be not made heauy, hard, and dull, with meates and drink, vaine pleſures, or worldly cares.

Watch, with dyllygence to doe youre owne dewties, in deſyrous lokynge for Chryſtes comming.

Praye, that ye may eſcape all daungers, and ſtande in grace and fauoure afore the face of Chriſt, at his comminge.

(*)

T. Lener.

APOCAL. XXII.

Beholde I come ſone.

A praier

¶ A prayer to be sayde in the morninge.

O Almighty and moste gracyous God, we hartely thancke thee for the swete slepe & comfortable rest whiche thou hast geuen vs this nighte, and for as muche as thou haste commaunded by thy holy worde that no man shoulde be idle, but all occupied in godly and vertuous exercises, euery mā according to his calling, we most humbly beseche thee that thine eies may attende vpon vs, dayely defende vs, cherishe, comforte, and gouerne vs, and al our counsayles studies and labours, in suche wise, that we maye spend and bestowe this day accordynge to thy moste holy wyll, without the hurtynge of our neighbours, and that we may diligentlye and warely eschewe and auoyde all thinges that shoulde displease thee, set thee alwaies before our eies, liue in thy feare, worckyng that may be founde acceptable before thy diuyne maiestie, through Jesus Christ our lord.

So be it.

A con-

¶ A Confession of our synnes.

O Mercifull and most louing father, whose Loue is infinite, whose mercye endureth for euer, we sinfull creatures trustinge in thine vnspeakeable goodnes & loue towardes vs, do appere this morninge before thy dyuyne maiestie, most humbly confessing our manifold sinnes and innumerable transgressions of thy commaundementes and fatherly wyll: against thee only, against thee O lord, haue we synned. we acknowledge oure offences, we accuse our selues vnto the O mercifull lord, and wyl not hyde our vnrighteousnesse, we synde in our selues nothinge but ingnorraunce of thye wyll and disobedience, mistrust, doubtfulnes in thy goodnes and incredulitie, hatred & contempt of all spirituall thinges, selfe loue, confidence in our selues, and feruent lustinge after carnall thinges of this worlde: and this tree of our corrupt nature, bryngeth forth continually in vs, none other fruictes, but rotten and vnsauery workes of the flesshe, in thoughtes wordes and doinges vnto condem-

condempnation. Wherfore we humbly beseche thy fatherly goodnes, euen for thy sonne Iesus Christes sake (whome thou hast set forth for a purchaser of mercye vnto vs through fayth in hys bloud) make our hartes cleane, take away our stony hartes, and geue vnto vs a true & a liuely fayth, whych shal worcke continually by loue throughe Christ, haue mercy vppon vs, forgeue vsour sinnes for thy sonnes sake, certifye our consciences of remission of the same by thy holy spirite, by whose operation so mortifye in vs, our olde man, the whole body of sinne, that we continually dyeng vnto sinne, may walke in newnesse of life to the glory of thy holy name, through Iesus Christ our Sauiour. Amen.

¶ Before thou prayest, beleue that god is not onely almighty to helpe and to deliuer thee: but also that he is gracious and faythfull to fulfill all his promises made vnto vs. Then forgeue if thou hast any thing against any man, And remember that thou commest not to god with a double harte, but lyfte vp pure handes without wrathe or doubtinge.

(.*.)

1. 2. Corin. 1. and. 2. 2. Actes. 4. 3. Matth. 3. 4. Philip. 2. Ebre. 1.

Almighty eternal & euerliuing god. 1. the eternal father of our Lorde Jesus Christ which hast made 2. heauen and yearthe, the sea, and al that therin is, and of thy great goodnes, didst open thy selfe from heauen, & madest proclamatiõ of Jesus christ, saieng. 3 this is my deare sonne heare him, thou maker of al thinges, preseruer & helper, with thy. 4. coeternal sonne our lord Jesus Christ raignyng with thee, and manifested in Jerusalem, and thy holy ghost poured on the apostles, O most wise, good, mercifull, righteous

righteous iudge, and also strong, which hast sayde by thy prophet. 5. I will not the death of a sinner, but that he cõuert and liue: I thy poore creature and worke of thy handes, do acknowledge and confesse vnto thee my manifold synnes and offences, which I from my youth vp vnto this time, haue greuously committed against thee, in thought, worde, & dede, & am now taught & moued by thy word & grace, to be hartely sory for the same, desiring thee (which hast sayd. 6. call vpon me in the day of thy trouble, and I wyll heare thee, and delyuer thee) for the precious bloudde sheading of Iesus Christ thy sonnes sake our lord, whom thou wouldest to be made a slaine. 7. sacrifice for our sinnes, to haue mercy vpon mee, and forgeue me all those myne offences according to thy great mercy & promise, whych haste sayde. 8. at what time so euer a sinner doth repent him of his sinne from the bottom of his hart, I will put al his wickednes out of my remembraunce. O lorde I acknowledge and confesse that I was borne in sinne, and. 9. conceiued in wickednes, and am by nature a. 9. childe of wrath, for that

5. Ezechi. 18.

6. Psal. 50.

7. Eb. 9. & 10

8. Eze. 18.

9. Psal. 51. Ephe. 2. Rom. 7.

in my. 9. flesshe (as saincte Paule saith) dwelleth no good thing, and that of my selfe I am not able to think a good. 10.
10. thought that can please thee, much lesse
2. Corin. 3. to wishe, and least of al to doe that thou in thy lawe requirest of me to be done,
11. for. 11. thou hast saide, curssed is he that
Gala. 3. continueth not in all thynges that are
Rom. 7. written in the lawe to do them: againe, thy lawe is. 11. spiritual, but I am carnall, solde vnder sinne: therfore o lorde I call vnto thee for grace (whyche hasse
12. saide. 12. aske and ye shall haue, seeke &
Wath. 7. ye shall finde, knocke, and it shalbe opened vnto you) to preuent and drawe my will to all goodnes, (for none can come
13. to thee, except he be drawne. 13. againe
Iho. 3. 4. 6 except we be borne from aboue we can not see the kingdome of god) assiste ther fore and gyde me also with thy holy spirite from time to time, drawe me there fore and I shall runne after thee, & geue
Canti. 1. me strength and ablenes through christe our lorde to accomplysshe and fulfill the same, lorde make me to become poore in spirite, vile and lowe in my owne sight,
Iohn. 1. that I lift not vp my self aboue my brethern, but that I esteme my selfe to be

as

as a seruaunt to al men to do the good, after the example of christe, which came not to be ministred vnto but to minister, for he hathe sayde. 14. Blessed are the poore in spirite: againe, thou resistest the 14. proud, but geuest grace to the humble, geue mee therefore thy grace, that when so euer I be ouer taken wyth any kinde of synne and wickednes eyther in thought, word, or dede, or that I fele my owne infirmitie or weakenesse, I maye immediatly with harty repentaunce. 15 (which is also thy gyfte) returne to thee againe, and not to lie stil in the security of sin. Take from me my stony, vnbeleuing, blynd, doubtfull, vnfaithfull, & vnthankeful hart, and. 16. repose in me an hart of flesh, to bowe and encline to thy wil: my carnall, idle, secure, & impenitent hart, take away from me, & geue me an hart to feare thee, to loue thee, to truste in thee for euer, write thy lawe in my harte, graue it in my mynde, that I may beleue, trust, and liue in thee for euere. Deliuer me frō the spirite of pryde and vaine glory, all hautines of minde, presumption, selfe loue, and selfe trust, that I stand not to hye in my owne con-

14. Math 5. Iames. 4.

15. 2. Timo. 2

ceite, but that I may be willing rather to learne then to teach. Take from me that wicked spirite of suspicion and enuy, euil gelousy, vaine surmisings, murmuring, and grudging, whispering, or backbiting of any, especially such as be in auctority, and ministers of thy word. O lord kepe me from al wrath, malice, and hastynesse, all respecte of persones in the faith, all lying, euill wordes, contention, flatteryng, dissimulation, Ipocresy, blasphemy, and vaine swering by ỹ name of god, his works, or creatures, from all lightnes, idle wordes, and all vnstablenes of hart. O lord deliuer thou my hart from all filthynesse both of the flesh and spirite, as heresy, and errours, from al vncleane thoughtes and vnlawfull desires, euil concupisence and lustes of the body. Take frō me also couetousnes and inordinate care of riches, all deceit and guile in my callinge and office, all idlenes and slouth, and geue me not ouer vnto an vnshamefast and obstinate mynde. Make me able and contented to beare occasions with pacience whē they be offred or geuen me, and not to recompence euyll for euyll, neyther to swell, nor

nor to murmure, nor to be solemne, nor angry. Good lord make me very loth to geue occasions of euil to any man, & if I chaunce to geue any, make me willyng to cõfesse my fault & to amẽd it. Graunt me grace ỹ I may be wylling and fre to geue, but loth to take & receaue, because it is more blessed to geue thẽ to receiue. Geue me thy grace that I neuer enuye any good mans loue or womãs, because they do either loue god & his peple more thẽ I, or els that they be beloued of him or his more thẽ I. make me to reioice in other mens gyftes, & not to enuy them, because they be better then mine, but rather to geue thankes for thẽ with al my hart, desiring ỹ they may be increased in thẽ & in me. Oh lord take fro me a carefull hart in al worldly thinges, & graunt ỹ neyther pouerty oppresse me & driue me to dispaire or falsehod, nether riches lift me vp to forget thee or my self, but that in prosperitie I may be thankefull, & in aduersitie pacient & humble. Lord make me mery without lightnes, sad without mistruste, sober wythoute dulnes, true withoute doublenes, fearing thee, without desperation, trusting in the without

presumption: geue me also the spirite of humblenes, simplicitie, mekenes, gentlenes, goodnes, faithfulues, and truth, Graunt me O god the bowels of mercy and louing kindnes toward my brethren, longe suffering & pacience to beare al things well that thy prouidēce shal se metee to laye vpon mee, regenerate my hart with the spirit of grace dayly more and more, geue me an inward taste and feling of thy fauoure & mercy towardes me in Christ Iesu our lorde, that I may know thee to be my god and father, and my selfe to be thy childe for euer more. Lorde increase this my faith in thee and in christ thy sonne my redemer, encrease and confyrme my hope in thy promyses touchinge my saluation. Oh god make perfecte my loue toward thee and to my redemer and iustifier, geue me a trewe and vnfained loue to al vertue & godlines, and to all thy chosen people where so euer they be dispersed throughout all the worlde, encrease in me strength and victory agatnst all temptations and assaultes of the flesh, the worlde, and the deuill, that accordinge to thy promise I be neuer further proued or tempted then

18. 1. cor. 10.

thou

thou wilt geue me strēgth to ouercome. Geue me grace to kepe a good cōsciēce, geue me a pure hart and minde, and renue a right spirite within me, geue me also the true vnderstandinge of thy holy worde, that I maye neuer swarue from the true sense and meaning thereof, and ẏ my chefe felicitie may be in the same, in hearing, reading, talking, watching praying, fasting, mortifyinge, and subduinge mine owne wyll and membres. O gracious lord Jesus Christ, sonne of the liuing god, which wast. 16. crucified and raysed againe for vs, which now sit test and raignest on. 20. the right hande of the father that thou mayste. 21. gyue giftes vnto men, and art apointed to be the onely. 22. mediatoure and aduocate for vs vnto god, haue mercy vpon me, & praye for me to thy eternall father, and sanctify me with thy holy ghost, as thou hast promised sayinge, I will not leaue you. 23. comfortlesse, but will sende you the spiryte of truthe whyche shall abyde with you for euer. Kindle my mind and hart with thy holye spirite, that I maye truely beleue in thee, acknowledge and call vpon thee, geue thankes and obeye

19. Act. 2. & 3
20. Act. 2. & 7
21. Psal. 68. Ephe. 4.
22. 1. Timo. 2 1. Jhon. 2
23. Jhon. 14

thee, for I feele my selfe so clothed and cloyed with infirmities and synne, that I knowe not what to do, but euen to offer vp my selfe wholy wyth all my croked and corrupte nature, so muche as it is in wyll and workes, vnto thy mercy to be corrected & reformed at thy owne wil and pleasure. Most mighty god and father, through our lorde Iesus Christe thy eternal sonne, with thy holy spirite, gouerne and kepe thy holye catholyke & apostolike church, & euery mẽber of the same, as thou hast promised saying, this
24. Esai. 56. is. 24. my couenaũt with thẽ, my spirite which is in thee, and my word which I haue put in thy mouthe, shal not depart frõ the mouth of thy sede for euer, lighten vs alwayes with thy gospell, rule & cõfirme our harts with thy spirite, least the Ipocrisy & superstition of papistes, & other heretikes, or ỹ erroures & wicked life of Epicures & Lybertynes, cause vs to fal. Gouerne therfore ỹ studies of thy church, & defend the policies of those realmes & cities which geue harborough to thy people, 25. powre vppon vs the
25. Zacha. 12. spirite of grace and prayer, make vs diligente and happy in the workes of our vocation,

vocation, take into thy cuſtody for ever our ſoules and bodies, our liues, and al that euer we haue. Be gracious and fauourable (O lord) to all Iewes, Turks, Infidels, heretikes, and euen oure very enemies, and according to thy good wil and purpoſe forgeue them their ſinnes. Conuert vnto thy truth all thoſe whom thou haſte apoynted in Ieſus Chryſte to ſaluation. Be merciful alſo (O lord) to all our bretherne and ſiſterne that ſuffer anye kynde of perſecutyon or affliction, whether in mynde or in body, eſpecially ſuch as ſuffer for thy name and goſpell, geue them pacience, conſtancy, and ſtedfaſte hope till thou ſende theym full and good deliueraunce of all their troubles. Be gracious to al thoſe whom thou haſt coupled and linked to vs in loue & frendſhippe, whoſe hartes thou haſt moued to praye for vs, to wyſſhe vs good, to ſuccoure and helpe vs in oure neceſſytyes, graunt vs all thy bleſſing and holy ſpyrite, to ſanctify vs in the vnity of fayth, and dwel in vs for euer. Finally oh lord haue mercy vpon my wife, children, and famely, which thou haſt geuen me, and encreaſe thy feare in our hartes that we

maye truely loue thee, and one of vs an other in thee, so that we maye be pure both in soule and body, and bryng them vp in vertue, nurture, and informacion of the lord. Plant and sowe in my harte all vertues that be necessary and required in a christiã man, namely wisdome, discretion, tẽperance, pacience, strẽgth, and boldenes, and geue me grace so to vse them and all other giftes whyche I haue receaued at thy mercifull hand, as may be most to thy glory and praise, to my consolatyon & saluation, and to the
26. profyte of thy Churche. which peticions
Esai. 64. and requestes I do not make (O Lorde) trustinge in myne owne ryghteousnesse (which I do acknowledge with thy prophet to. 29. be staynes & defiled) no but onely in thy great mercye and promise. O heare me lord, forgeue me lorde, consider me, and tary not ouer long, but for thy owne sake doe it, and for thy sonne Jesus Chrystes sake (in whome all thy promyses are, yea and amen) whych is our onely redemer, sauiour, and Justifier, to whom with thee o father and the holy ghost be al glory & prayse now and for euer. Amen. Lord let it be so.

FINIS. Robart Coles.

A morninge prayer.

WE humbly and hartely geue thãkes to thee (O merciful father) in and by thy derely beloued sonne Jesus Christ our only sauiour, that to thy innumerable benefites hitherto powred vpon our soules and vpon oure bodies, thou hast vouchedsafe to kepe vs al this night past, from many euils, spiritually and corporally, and nowe of thy mercye doest offer and geue vs time to repente, & to amend our liues, so that we might lyue hence forth not as we will, but as thou wilte: and as our bodies do drawe cõtinually nearer and nearer their end, (ỹ graue I meane) so our soules myght approche to theyr ende, that is, heauen & not hel (For in one state we stande not still, but eyther we are nearer & nearer ỹ happy state of life, or els ỹ infortunat or vnhappy condicion of death eternall) Therefore we beseech the to be merciful vnto vs good father, that is wee prays thee, as of thy goodnes thou geuelte vs time to repente & to liue godly, so of the same thy goodnes in christ, we humbly

beseech

beſech and pray thee to geue vs thy gra-
cious gift of true, holy, perfect and per-
perpetuall repentaunce, that we maye
more and more lamente our former ſin-
full life, truſting vnfainedly in thy rych
mercye, throughe the merytes of Jeſus
Chriſt, for the pardone of al our ſinnes,
and that we maye vnfainedly purpoſe &
effectually labour to amende our liues
this day and ſo long as we haue to liue,
in al our doinges and wordes, and euen
in oure very thoughtes, to the praiſe of
thy holye name, & good example of our
neyghboures and bretherne. And for as
much as thou knoweſt our weakeneſſe,
our ignorauunce, & great vntowardneſſe
to cary any geeat croſſe or affliction, we
beſech thee oure ſwete father, ſo to tem-
per and order all thynges towardes vs
this day and for euer, that we be ne-
uer further proued and tempted,
then thou wilt ſo helpe vs in
the ſame, as may be moſt
to thy glory and our
ſaluation, tho-
rough Jeſus
Chryſte
our lorde. Amen.
R. Coles.

An

¶An Euening prayer.

MOste mercyful God and tender Father, whiche besides thyne inestimable mercyes declared & geuen vnto vs in the making of the worlde for our sakes, in redempynge of vs by the deathe of thy dere sonne Jesus Christe, in the callynge of vs to the knowledge of thy blessed worde, in keping of vs hitherto in thy holy Catholike churche, & in the moste gracious gouerninge of vs and all thinges hitherto for our mooste weale, hast also most fatherly cared for vs, and kept vs this daye from all dangers bothe of soule and body, geuing vs health, foode, apparell, & al other thinges necessary for the comforte & succour of this poore & miserable life, which many other do want: for these and al other thy good giftes and gracious benefites, which thou of thine owne goodnes only, & fatherly prouydence, for Christes sake hast hitherto powred vppon vs, & doest presently powre vpon vs, and many other, wee most humbly thanke thee & prayse thy holy name, beseeching thee

euen

euen for the same thy Christ, to pardon our vnthanckefulnes, our neglectynge and abusing of those thy benefites, and all our sinnes whiche this daye or any tyme heretofore we haue committed againste thy holy commaundementes. And as nowe we purpose to lay our bodyes to rest, so graunte the garde of thy good Aungelles to keepe the same this night and for euer. And where or when so euer our last slepe of death shal come, graunte that it may be in thee, good father, so that our bodies may reste bothe temporally and eternally, to thy glory and our ioye, through Jesus Christ our Lorde. So be it. R. C.

¶ Certaine exercises to meditate, very profitable to euery Christian.

Matt. 4. WAtche and Pray, that ye enter not into temptation. &c. For the deuyll your aduersary goeth about lyke a roaryng lion, seking whō he may deuoure.

Committe thy selfe, and all thye doinges vnto god, with feruent and faithfull praier: and then doubte nothing at all

all of the good and profitable ſucceſſe of the ſame.

Pray before thou comeſt into any cõpany, that thou geue no offẽce in worde or dede, but rather mayſt geue good example to edyfie.

Pray alſo that thou mayſt marke wel and immitate that whiche is well done and ſpoken, and that thou maiſt forget and flie from that whiche is euyll doone or ſpoken of any one where thou ſhalte come.

Pray when thou art come alone from company, with any that god wyl make them to forgette the euyll example thou haſt geuen in worde or dede.

In euery prayer begge of god the ſpyrite of grace and prayer, that thou maiſt haue delight in praier and talking with God, aſke (I ſay) continually his holy ſpirite with encreaſe of Faith & Hope. zacha. 12.

In euery benefite behold goddes grace and ſtay not the conſidering of the ſame tyll thou comeſt to the orygynall & rote, that is the grace of god in Chriſt, before the worlde was made: ſo ſhal euery benefite confirme thy Faith.

Speake, thinke, and do al thinges as

in the ſight of god, and as vnto god.

Eccle. 7. Of all thy thoughtes, wooꝛdes, and dedes, conſider the ende: and thou ſhalt neuer do amiſſe.

Truſt in god whē thou feleſt no cauſe in thy ſelfe: foꝛ that is ꝯ greteſt honour thou canſt geue vnto him, and a ſure token that thou arte his Chylde foꝛ euer.

When thou beholdeſt any of the woꝛkes of god, beware thou do it not to cōpꝛehende him, foꝛ ſo thou looſeſt thy labour: but loke vpon theym, to beholde him to be a God of might and poiwer, in the diuerſitie of theym to be erceadynge wiſe, by the multitude of theym, to be good and gracious, whiche hath ſo done them that they ought to be had in remēbꝛaunce of vs: And when thou haſt this pꝛofite by them, then be thou thanckful to god who hath geuen it thee.

The moꝛe ſure we are of our ſaluatiō & that we be the childꝛen of god, the temples of the holy ghoſt, & the inherytours of heauen, the moꝛe we cannot but loue & long foꝛ the diſſolutions of our bodies. Uſe therfoꝛe to beg of god by continual pꝛaier his ſpirite to cōfirme you in this certen perſwaſion that god loueth you.

In

In the lawe behold god to be thy god, to be holy, to be iuſt, and ſeuere againſt ſynne: and thy ſelfe vnholy, vniuſt, and full of contumacie, & therfore not mete, nor worthy, to be where god is: but to be reiected frō him, and worthy dampnation, & therfore feare him & ſinne not.

In the goſpell beholde god to be thye father, to loue the euerlaſtingely, to for geue thee all thy ſynnes, to geue thee eternall ſaluation through his ſonne Ieſus Chriſte, who hath ouercome ſinne, death, and hell, for thee, & hath brought lyfe & ymmortalitie vnto light: & therfore loue him as a ſon, loue hym, for he loued thee fyrſt, loue hym (I ſay) in and for his Chriſt, loue his Chriſt, loue him euer: Onely beleue in him, forget not to be thanckefull to hym, for that he is thy god, and thy father, for his loue, for his Chriſt, for thy ſaluation, for the forgiueneſſe of thy ſynnes, for thy delyueraunce from diſpaire, for the ſure certificate of thyne election, for the delyueraunce from errour into his truthe, for calling the into this grace wherin thou ſtandeſt: and therfore reioyce in hope of the glory of God.*.

R. Coles. A

A Complaynt of the Tiranny vsed against the sainctes of god, conteyning a confession of our sinnes, & a prayer for the deliuerance and preseruation of the Church, and confusion of the enemyes. ✳✳

Eternall and euerlyuinge god, father of our lord Iesus Christ, who hast commaunded vs to praye, and promised to heare vs, euē when we do call from the pyt of desperation: the miseries of these our moste wycked dayes compell vs, to poure forth before thee, the complaintes of our wretched hartes, oppressed wyth sorrowe. Our eyes do beholde, and our eares do heare the calamities and oppressions whiche no tongue canne expresse, neyther yet (alas) doo oure dull hartes rightly consider the same. For the Heathen are entred into thine inherytance, they haue poluted thy sanctuarye, prophaned and abolished thy blessed instytutions, moste cruelly murthered, and dayly

dayly doe murther thy deare children. Thou hast exalted the arme and force of our enemies, thou hast set vs forth as a praye, to ignomy and shame, before such as persecute thy truth. Their wayes do prosper, they glory in mischefe, & speake prowdely agaynste the honoure of thy name.

Thou goest not forth as a captaine before our hostes. The edge of our sword, which somtime was most sharp, is now blunt, and doth returne without victorye in battaile.

It apereth to our ennemies (O lorde) that thou hast broken that league, whiche of mercie & goodnes, thou hast made with thy churche. For the libertie whiche they haue to kil thi childrē like shepe and to shed their bloudde, no man resistinge, doth soo blynde and puffe theim with pride, that they ar not ashamed to affirme, that thou regardest not our intreatinge. Thy longe suffering and pacience maketh them bold from crueltie, to procede to ẏ blasphemy of thy name.

And in this meane season (alas) we do not consider the heauines of our sinnes, which longe haue deserued at thye

handes, not onely these tempozall pla-
gues: but also the tozmentes prepared
foz the inobedict. Foz we knowing thy
blessed will, haue not applyed our dily-
gence to obey the same, but haue folo-
wed foz the most parte, the vaine con-
uersation of the blind wozld: and ther-
foze in very iustice hast thou visited our
vnthanckfulnesse. But O lozde if thou
shalt obserue and kepe in mind foz euer
the iniquities of thy childzen, then shal
no flesh abide, noz be saued in thy pze-
sence. And therfoze cõuicted in our own
consciences, that most iustly we suffer,
as punished by thy hande, do neuerthe-
lesse cal foz mercy, accozding to thy pzo
mes. And first we desire to be cozrected,
with the rod of thy childzen, by the whi
che we maye be brought to a perfect ha-
tred of synne, and of our selues: & ther-
foze that it would please thee, foz Christ
Jesus thy sonnes sake, to shewe to vs &
thy whole church vniuersally persecuted
the same fauoure and grace, that some
times thou diddest, whē the chiefe mem-
bers of the same, foz anguish and feare,
were compelled to cry: why haue nati-
ons raged? why hathe the people made
vpzoes?

þroꝛes: and why haue pꝛinces & kings coniured againſt thyne anointed, Chꝛiſt Jeſus: Then diddeſt thou wonderfully aſſiſte and pꝛeſerue thy ſmale and diſperſed flock: then diddeſt thou burſte þp the barres, and gates of yꝛon: then dyddeſt thou ſhake the foundations of ſtronge pꝛyſons: then dyddeſte thou plague the cruell perſecutours: & then gaueſt thou ſome tranquilitie and reſt after thoſe ragyng ſtoꝛmes and cruell afflictions.

O Loꝛd, thou remaineſt one foꝛ euer: we haue offended, and are vnwoꝛthy of any deliueraunce, but woꝛthy art thou to be a true and conſtant god, and woꝛthy is thy deare ſonne Chꝛiſt Jeſus, that thou ſhouldeſt gloꝛify his name, and reueng the blaſphemy ſpoken againſt the truth of his goſpell, which is by our aduerſaries damned as a doctrine deceiuable & falſe: yea, the bloude of thy ſonne is troden vnder fete, in that the bloud of his members is ſhedde foꝛ wytneſſyngs of thy truth. And therefoꝛe, O loꝛde, beholde not the vnwoꝛthines of vs, that call foꝛ the redꝛeſſe of theſe enoꝛmities, neither let our imperfections ſtoppe thy mercies from vs, but beholde the face of

thyne annoynted Christe Jesus, and let the equitie of oure cause preuayle in thy presence. Let the bloudde of thy saynctes which is shed, be openly reuenged in the eyes of thy Churche: that mortall men may knowe the vanity of their counsels, and that thy children may haue a taste of thine eternal goodnesse. And seing that from that man of sinne, that Romayne Antechriste, the chyefe aduersary of thy deare sonne, dothe all iniquitie springe, and myschyefe procede: let it please thy fatherly mercy, more and more to reuele his deceit and tiranny to the worlde: open the eies of princes and magistrates, that clearely they may see, how shamefullye they haue bene, and are abused by his deceiuable wayes, how by him they are compelled moste cruelly to shede the bloud of thy saynctes, and by violēce refuse thine eternall testament: that they in depe consideration of their greuous offences, maye vnfaynedly lament their horrible defectiō from Christ Jesus thy sonne, from henceforth studieng to promote his glorye in the dominions committed to their charges, that so yet once againe the glory of thy gospell may appeare

peare to the worlde. And seing also that the chiefe strength of that odious beaste consisteth in defension of princes: let it please thee, O father, whiche hast claymed to thy selfe to be called the God of peace, to vnite and knyt in perfect loue, the hartes of all those that looke for the life euerlastinge. Let no craft of sathan moue them to warre one againste an other, neither yet to mainteine by their force and strengthe, that kingedome of darkenesse, but rather that godly they may conspire (illuminated by thy word) to roote out from amongest them, al superstition with the maynteyners of the same.

These thy graces, O lord, we vnfainedly desyre to be powred forth vppon all realmes and nations, that they may be firmly vnited and godly knitte together in the vnitie of thy worde: that in their godly concorde, thy name maye be glorified, and thy dispersed flocke comforted and relieued.

The cõmon wealthes, O lord, where thy gospell is truely preached, and harborowe graunted to the afflicted members of Christes body, and specially ac-

rodinge to our bounden duetie this our rountrey of Englande, we commend to thy protection and mercy. Be thou vnto them a defence & buckler: be a watchman to their walles, & a perpetual saue garde to their cities, that the crafty assaultes of their ennemies repulsed by thy power, thy gospell maye haue free passage from one nation to an other: & let al preachers & ministers of the same haue the giftes of thy holy spirite, in suche aboundance, as thy godly wisedome shal know to be expedient for the perfect instruction of that flocke, whiche thou hast redemed with the precionse blond of thy onely and welbeloued sonne Jesus Christ. Purge their hartes from al kind of superstition, from ambicion & vaineglory, by whiche sathan continually laboureth to stirre vp vngodly contecion, and let them so consente in the vnitie of thy truthe, that neither the estimation whiche they haue of men, neyther the vaine opinions, whiche they haue conceyued by their writinges, preuaile in them, against the cleare vnderstandyng of thy blessed worde.

And nowe last, O lorde, we most hū-

bly

bly beseche thee, according to that prayer of thy dere sonne our lord Jesus, so to sanctifie and confirme vs in thy eternal veritie, that neither the loue of life temporall, neither yet the feare of tormentes and corporall death, cause vs to denie the same, when the confession of our faith shalbe required of vs: but so assist vs with the power of thye holy spyrite, that not onely boldely we may confesse thee (O father of mercies) to be the true god alone, and whō thou haste sent our lord Jesus to be the only sauiour of the world: but also that constantly we may withstande all doctrine, repugninge to thy eternall truthe, reuelled to vs in thy most blessed worde.

Remoue from our hartes, the blynde loue of our selues, and so rule thou all the actions of our life, that in vs thye godly name may be glorified, thy churche edified, and sathan finally confounded by the power & meanes of our lorde Jesus Christe: to whom with thee, and the holy spirite, be all glory and prayse before thy congregations, nowe and euer. So be it.

Arise, O lord, and let thine ennemies

be ashamed: let them flee from thy pre-
sence, that hate thy godly name: let the
grones of thy prisoners enter in before
thee, and preserue by thy power, suche
as be appointed to death: let not thyne
enemies thus triumphe to the ende: but
let them vnderstande, that against thee
they fight: preserue and defend the vine,
whiche thy righte hande hath planted: &
let all nations see the glory of thine an-
noynted.

Hasten lord and tary not.

A praier against the obstinate enemies of the truth.

MOste righteous iudge, god
of all mercy and comforte,
whiche by thy secrete iudg-
mente and wisedome, doest
suffer the wicked to triumph
and increase for a tyme, for triall of the
faith of thy welbeloued little flocke, and
the mortifyinge of theyr lustes, but at
length to the vtter confusion of the ene-
mies, & ioyfull deliueraunce of thy peo-
ple: loke doune we beseche thee on thy
disper-

dispersed shepe, out of thy holy habitation in heuen, and strengthen our weakenes againste their furyous rages, abate their pryde, asswage their malyce, confound their deuises, wherwith they liste vp them selues against christ Jesus thy sonne our Lord and Sauiour, to deface his glory and set vp Antechrist. We be not able of oure selues to thynke a good thought, much lesse to stād against their assaultes, excepte thy vndeserued grace and mighty arme defend and deliuer vs. Performe thy promises made to Jacob, and stoppe the mouthes of the cursed Edomites, call them to repentance whom thou hast apointed to saluation: bringe home them that runne astraye, lyghten the blind, and teach the ignoraunt & forgeue al those that wilfully & obstinately rebell not against thy holy will, let thy fearefull threatninges pearce our stony hartes, & make vs tremble at thy iudgementes. Make the exaumples of theim whom thou haste ouerthrowne in their owne deuises, as Cayn, Cham, Nimrod, Esau, Pharao, Saule, Achitophel, Judas, & such other to be a warning for vs, that we set not vp our selues against

thy

thy holy will: graunt free passage to thy holy word, that it may worke effectually in vs the worcke of life & blessed hope of our saluation, to the eternal praise of thy maiestye, throughe our mediatoure Christ Jesus, to whom wyth the father and the holy ghost thre persons and one god, be praise and thankesgeuing in all congregations world without ende. So be it. Ja. P.

¶ A prayer for the common peace and quietnes of our countrey, necessary for this our tyme.

MOst mercifull god, which hast created man after thyne owne lykenesse, to lyue thereafter in godly peace and concorde, take away all strife and debate, not onely in priuate causes betwyxte man and man, but especially betwixt realme and realme, cuntrey and cũtrey, vouchsaf to pacify the troublous affections of worldly mens hartes, who inflamed by ỹ spirite of discorde, labour to breake that godly knotte of peace and concorde, which most besemeth thy elect seruauntes and desciples to performe.

Gyde

Gide thou vs in the vnitie of thy spirite, that we maye in thee be of one mynde, aswell in matters touching the truth of religion: as also outward & ciuill, that all maner groundes of discorde and warr being taken away, we may liue in holy peace & quietnes to the aduauncement of thy glory, and the settyng forth & spreading abrode of thy gospell. Geue good successe (O Lorde) to the trauayles and counsailes of our gouernoures, directed to the safety & quietnes of this realme. Defend and aide the ministers, and trauailers about ỳ same. Bryng to naught all the subtill deuises of Sathan, of Antechrist and his mẽbers, deuised againste the veritie of thy worde, ouerthrow their counsailes, and bring their conspiracys to naught, beate backe their proud boldnesse in aduauncing lies, and suppressing of the truth, and so make an ende at last of their outragious tiranny, that we thy seruauntes may quietly consent and rest in thy truth, hauinge both the inwarde peace of minde and conscience, & also the outward concorde aswell amongest our selues, as wyth all forren natyons and cuntreis: graunt this O lorde, for Jesus Christes sake. Amen.

A

¶ A praier for the whole churh of christ, and for euery state and degree therof accordinge to the petitions of the Lordes prayer.

ALmighty god our heauenly Father, since thou hast promised graciouslye to heare vs and graunte our requestes, whiche we shal make vnto the in the name of our Lord Jesus Christ thy welbeloued son: And we also are taught by him and his apostelles to make our common prayer in his name, promisyng that he wyl be amonge vs, and make intercession for vs vnto thee, for the obteinynge of all suche thinges as wee shall godly desyre here in earth: And moreouer since thou hast commaunded vs to pray for such as thou hast appoynted rulers, and gouernours ouer vs, and also for all thynges nedefull for thy people: we therfore ceasinge a boldnesse throughe thy holy worde, and leaninge assuredly vnto thy most vndoubted promises, do make our earnest suplication vnto thee our moste mercifull god, & bountifull father, that for Jesus Christes sake our onely sauy-

Jhon. 16.

Math. 18.

1. Timo. 2

our

our and mediatour, it would please thee of thy infinite mercye, freely to pardon our offences, and in suche sorte to draw and lifte vppe our hartes and affections towardes thee, that our requestes maye bothe proceede of a feruent mynde, and also be agreable vnto thy moste blessed wyll and pleasure.

We beseche thee therfore (O heauenly father) as towchinge all princes and rulers, vnto whom thou hast committed the administration of thy iustice, and namely as towchinge the estate of oure moste gracious Queene, that it woulde please thee to endue her and all her honourable Counsaile with thy plentiful grace and principal spirite, and increase the same from time to time in her, that

e may with a pure faith acknowledge Iesus Christ thy onely sonne our lorde, to be the kynge of all kynges, and gouernour of al gouernours, euen as thou hast geuen al power vnto hym bothe in heauen and in earthe, and may vprightly and zelously seke and earnestly mayntaine thy true glory, minister iustice, punishe synne, and defende the ryght, rulynge her subiectes whiche be thy creatures,

1. Timo. 6. Act. 17. Math. 28.

ſures, and the ſhepe of thy paſture, euen as ſhe is taughte and commaunded by thy woꝛde.

We beſeche thee alſo (moſt deare father) foꝛ al Paſtours and miniſters, vnto whom thou haſt cõmitted the charge of mennes ſoꝛles, and the miniſtery of thy holy goſpel, that it wold pleaſe thee ſo to guide theim with thy holy ſpirite, that they may be founde faythfull & zealous of thy gloꝛy, directing alwais their whole ſtudies vnto this ende, that the pooꝛe ſhepe which be gone aſtray out of the flocke, may be ſought out, & bꝛought againe vnto the loꝛde Jeſus (who is the 1.Pe 5. chiefe ſhepeharde & head of al Paſtours) wherby they may frõ day to day, growe and increaſe in him vnto all righteouſenes and holines. And on the other part, that it wolde pleaſe thee to delyuer thye churche from the daunger of ſuche idole 2.the. 11. ſhepehardes, wulues, and hirelynges, as ſeeke them ſelues and their bellyes, and not the ſettinge foꝛthe of thy gloꝛye and the ſafegarde of thy flocke.

Moꝛeouer we make our pꝛayers vnto thee (moſt mercyfull father) foꝛ all men in generall, ỹ as thou wilt be known to

be

be the sauiour of all the worlde by the redemption purchased by thy onely sonne Iesus Christ: euen so suche as haue ben hytherto holden captiue in darcknesse & ignorauncefor lacke of the knowledge of thy gospell, maye throughe the preaching therof, and the cleare light of thy holy spirite, be broughte into the righte way of saluatiõ, which is to knowledge that thou art only very god, and that he whom thou hast sent is Iesus Christe. Ioan.17. Likewise that they whom thou hast already indued with thy grace, and whose hart thou hast lightened with the knowledge of thy worde, may continually encrease in godlinesse, and be plenteously enryched wyth spirytuall benefytes: so that we may altogether worshippe thee both with hart and mouthe, and render due honour and seruice vnto thee accordingly.

In like maner (O lorde of al true comforte) we cõmend vnto thee in our prayers all such persons, as thou hast visited and chastised, by thy crosse and tribulation, all such people, as thou hast punished with pestilence, warre, and famin, and all other persons afflycted with po-

uertie,

uerty, imprisonment, sickenesse, banish-
mente, or any like bodely aduersitie, or
hast otherwise troubled and afflycted in
spirite, that it will please thee to make
them perceaue thy fatherly affection to-
wardes thē: that is that these crosses be
nothinge ells, but fatherly chastisinges
for their amendment, to the intent that
they should vnfainedly turne vnto thee,
that they cleauinge vnto thee, mays re-
ceaue ful comfort, and be deliuered from
all maner of euill.

Finally most deare father we beseche
thee to graunt, that we may knowledge
truely without hipocrisie howe misera-
ble a state of perdition we are in by na-
ture, and how worthely we procure vn-
to our selues euerlastinge dampnation
heapinge vp from time to time thy gre
uous punishmētes towards vs, through
oure wicked and synfull life, to the ende
that seing there remayneth no sparke of
goodnes in our nature, and that ther is
nothing in vs (as touching our first cre-
ation, and that which we receaue of our
parentes) mete to inioye the heritage of
gods kingedome, we may wholy render
vp oure selues with all oure hartes, and

with

with an assured cõfidẽce; vnto thy derely beloued son Jesu Christ our lord, our only sauiour & redemer, to the ende that he dwelling in vs may mortefy our olde man (ẏ is to say) our sinneful affectiõs, and that we may be regenerated into a more godly lyfe: wherby thy holy name (as it is worthy of all honoure) may be aduaunced and magnified through oute the world and in al places: so that thou hauing the tuicion and gouernaunce ouer vs, we may learne dayely more and more to humble and submyt our selues vnto thy maiestie, in such sort that thou maist be counted king and gouernour ouer al, guiding thy people with the scepter of thy word, and by the vertue of thy holy spirite, to the confusion of all thine enemies, through ẏ mighte of thy truth & righteousnes: so that by this meanes all power and heighte which withstandeth thy glory, may be continually throwen downe and abolyshed, vnto suche time as the full and perfecte face of thy kyngdome shall apeare when thou shalt shewe thy selfe in iudgement: whereby also we with the reste of thye creatures may render vnto thee perfecte and due

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3.

obedience, euen as thy holy aungells do apply them selues onely to the perfourming of thy commaundementes: so that onely thy will may be fulfilled without any cõtradiction, & that euery man may bend him selfe to serue and please thee, renouncing their owne wylles with all the affections and desires of the flesshe.

4. Graunte vs also good lorde, that wee thus walking in the loue and dreade of thy holye name, maye be nourysshed and susteyned through thy goodnesse, & that we may receue at thy handes, all things expediente & necessary for vs, and so vse thy giftes peaceably and quietly, to this ende that when wee see that thou haste care of vs, wee maye the more affectuously knowledge thee to be our father, lokinge for all good giftes at thy hand: and withdrawynge and pullinge back al our vaine confidence from creatures, may set it wholly vpon thee, and so rest onely in thy most bountiful mercy. And for so moch as, whiles we continue here in this transitory life, we are so miserable, so fraile, and so much inclyned vnto synne, that we fall continually and swarue from the right way of thy commaunda-

maundementes: we beseche the pardon vs our innumerable offences, whereby we ars in daunger of thy iudgemente & condempnation, and forgeue vs so freely, that deathe and synne may hereafter haue no title against vs: neither lay vnto our charge that wicked rote of sinne, whiche dothe euermore remaine in vs: 5.
but graunt that we may forget and forgeue the wronges whiche other do vnto vs, & in stede of seking vengeaunce, may procure the wealthe of our ennemies. 6.
And for as muche as of our selues, wee are so weake that we ar not able to stād vpright one minute of an houre: and again so belaid & assaulted euermore with such a multitude of so daūgerous ennemies, that the deuyl, the world, synne & our own cōcupiscēces, do neuer leaue of to fyghte against vs, Let it be thy good pleasure to strengthen vs with thy holy spirit, & to arme vs with thy grace, that therby we may be able strongly to with stand al tēptations, & to endure constātly in this spiritual battaile against syn, vntil such time as we shal obteine ỹ ful victory, & so at length may triūphātly reioyse in thy kingdome with our captain & gouernour Iesus christ our lord. Amē. 7.

Who can tel whether the lord will turne againe and haue compassion vpon vs, and leaue a blessinge behynde him. Joel. 2.

¶ A prayer mete for this present tyme, that god woulde turne away his plagues hanging ouer vs for our sinnes.

O My lorde God, strong and mighty, great and fearfull, whiche dwellest in the heauens, and worckest great wonders, we thy mysserable chyldren here vpō earth, do most humbly beseche thee to be mercifull vnto vs, to pardon our offences, & forgeue vs all our sinnes. O Lord enter not into iudgement with thy seruauntes, for if thou do, there shall no flesche be saued in thy sight. O Lord we confesse and acknowledge that it is our syns that hath caused thee to be moued vnto wrathe, & to shewe suche tokens of thy displeasure towardes vs in these our dayes, fyrste with fire from heauen, whiche did betoken

ken thy hotte burning indignation, and wrathfull displeasure for synne whiche aboundeth at this day, & then with such horrible and monstruous shapes against nature, as was neuer sene in our daies, nor in no time before vs in this miserable countrey of oures: whiche all do betoken to vs none other thinge, but thye plagues to come vppon vs for our degenerate and monstrous lyfe and conuersation: and our wonderfull and terrible destruction and desolation (vnlesse we spedely repent and turne to thee) because we haue ben so longe taught oute of thy most holy and sacred worde, and yet no fruites of repentaunce or christyan life will appere.

Woe and alas to these our daies, that neyther preachinge by worde most comfortable, nor preaching by fyre most terrible, nor preaching by monsters moste ougly & horrible, wil styrre vp our stony hartes, and awake vs from our sinnes.

We feare (oh Lorde) that the turkes with all the rest of the vnbeleuing will condempne vs in the last day: whiche if they had ben so longe instructed by the comfortable preaching of thy word, and

swecte promises of thy gospell, or seene the wonders whiche we haue seene, no doubt their righteousenes woulde haue shined at this day, to our greate shame and confusion. Thou hast no lesse warned vs (oh Lord) of thy feareful displeasure & heauie plagues at hande for our great wickednes, then thou dyddest the Israelites of that horryble destructyon which came vpon them: whō thou first in mercy diddest call to repentaunce by the preachinge of thy worde, but when no warnynge wolde serue, thou diddest send them monstrus and feareful signes and tokens, to declare that thy visitation was not farre of. But they, like vnto vs at this daye, dyd alwaies interprete these thinges after the imagination of their owne vaine hartes, promysynge to them selues peace when destruction was ouer their heades.

Whiche thinges when we do call to minde (for as muche as they are writtē for our learnynge, exaumple, and warnynge) it maketh vs to tremble & quake for feare of thy iust iudgementes. For if thou hast thus dealt with thine owne deare & chosen chyldren, in token of thy great

great wrathe against synne, what shal we loke for? who do no lesse deserue thy feareful scourge (and of mercy it is that thou doeste thus longe forbeare vs) but liue as though there were no god at all to be reuenged vpon our sinnes. It maketh vs to feare and cry inwardly in our soules: Come lord Iesu, holy and true in al thy doinges, and shorte our dayes, bringe this our pilgremage to an ende, suffer vs not to heape synne vpon synne vnto the day of vengeaunce, leste we be caught vp amongest the numbre of the wicked and reprobate, whiche shall neuer see thy louyng countenaunce. It maketh vs to crye to thee (o lorde) Let thy kingdome come & ende this our synfull lyfe, wherin we do nothing but prouoke thee to wrath. Correcte vs not O lorde in thyne indignation, neyther chasten vs in thine heauy displeasure: & thoughe to vs belongeth nothinge but shame and confusion, though our offences haue deserued to be visyted with the rodde, and our sinnes with scourges: yet in mercy lorde and with fatherly correction chasten vs, and thy louinge kindenes take not away from vs.

Apoc. 22.

Psal. 6.

Psal. 89.

Psal. 57. To thee we flee for succour, vnder the
winges of thy mercy shall be our refuge
vntill thou turne thy wrathfull counte-
naunce from vs. We knowe that thye
mercy is aboue all thye workes, and e-
Eccle.2. uen as great as thy selfe. Therfore will
we say with holy Job, though thou kill
vs, yet wyll we put our trust in thee.
Thou cammest to comforte, and plucke
out of the dungeō of hel, such wretches
Luke.10. as wee are: thou art the good Samarita-
ne that camest to heale our deadlye
woundes: thou art that good phisition
that camest to cure our mortal infyrmi-
ties: thou arte the good shepeherd that
camest to seke vs wanderinge and loste
Luke.15. sheepe, and to bringe vs to thy folde a-
gaine: and more then that thou art our
Eph.5. brother, flesshe of our flesh, and boane of
our boanes, whiche hast tasted of oure
Esa.53. infirmities, felte our temptations, and
borne the burden of our synnes: Ther-
fore at thy handes wee looke for mercy
againste the daye of vengeaunce. And
thoughe thou punyshe vs, yet our hope
is and euer shall be, that thy rodde shal
no further touche vs then shall make to
thy glory, our commoditie, & the streng
thenyng

thenyng and increace of our faythe.

Let this thy preaching sundry wayes (O lord) be sufficient for our warning, and graunte that we maye spedely and from the bottome of our hartes repent, endeuour to do thy righteouse and blessed wyll reueled in thy word, and frame our lyues accordinge to the same: that we maye here liue in thye feare all the dayes of our lyfe, and after this our sinful course is ended, may dwel with thee in thy blessed kyngedome, throughe the death and merites of Jesus Christe our onely redemer. So be it.

When thy wrathe is kendeled (O Lorde) blessed are all they that put their trust in thee. Psal. 2.

¶ A prayer for fayre weather.

O God and mercifull father, we acknowledge that we through our manifolde sinnes haue deserued to be sharpely rebuked and corrected of thee. But if thou shuldest deale with vs after our synnes, we are not able to abyde thy wrath & heuy

hand. Wherfore deale mercifully with vs (O Lorde) after the greatnes of thy goodnes, and the multitude of thy mercies, that we rather may reioyce and be thankeful vnto thee for the aboundance of thy great mercies, and louing kindenes, then be caste downe and discouraged by the heauy waight of thy hande.

In thy handes (O lord) are both heauen and earth: So gouerne them therfore, we beseech thee for thy names sake, that we maye haue seasonable weather to receaue the fruites of the earth. Stay the immoderate plentie of rayne and vnseasonable weather, and powre rather vpon vs the plentyfull dewe of thy spyrite, that we may daily growe to the perfection of christen menne. Take awaye from vs our stony hartes, & geue vnto vs in the stede therof, hartes of fleshe, that we may cease at the length thus to prouoke thy wrathe to bringe vpon vs either this so great a plague as the losse of the fruites of the earthe, eyther elles other plagues of thy iuste iudgement.

Graunte that we maye so repente vs of our former euils, that hereafter the worthy fruites of true repentaunce may continually

ſtnually appere therin, and ſoo to paſſe ouer and to ende this our mo:tall lyfe, that at the laſt we may attaine vnto the bleſſed reſurrection and lyfe euerlaſting th:ough Jeſus Chriſt our lo:de. Amen.

¶ A Pr:ayer to be ſaid bef:ore the receauing of the communion.

O Father of mercy and god of all conſolation, ſeinge all creatures doe knowe- Apoc. 5.
ledge and confeſſe thee to be they:e gouernoure and lo:de, it becommeth vs the wo:kmanſhip of thine owne handes, at all times to reuerence and magnifie thy godly maieſtie: Fy:ſte, fo: that thou haſt created vs to thine own ymage and Gene. 1.
ſimilitude, but chiefly becauſe thou haſt deliuered vs frō that euerlaſting deathe and dampnation, into the whiche Sa- Ephe. 2.
than d:ewe mankinde by the meanes of Gal. 1.
ſynne: frō the bondage wherof neyther Gene. 3.
man no: Angell was hable to make vs Act. 4.
free, but thou (o lo:de) ryche in mercye Hebr. 1.
and infinite in goodnes, haſte p:ouyded Apoc. 5.
our redemption to ſtande in thine onely

and

and welbeloued ſonne, whome of verye
loue thou diddeſte geue to be made man
lyke vnto vs in al thinges, ſynne excep-
ted, that in his body he mighte receyue
the puniſhement of our tranſgreſſiõ, by
his death to make ſatiſfaction to thy iu-
ſtice, and by his reſurrection to deſtroye
him that was authour of deathe, and ſo
to bringe againe lyfe to the worlde, frõ
which the whole offſpring of Adam was
moſt iuſtely exiled.

O lorde we acknowledge that no cre-
ture was able to comprehende the lẽgth
and breadth, the depenes and heighte of
that thy moſt excellent loue whiche mo-
ued thee to ſhew mercy where none was
deſerued, to promiſe and geue life, wher
deathe had gotten victory: to receiue vs
into thy grace whẽ we could do nothing
but rebell againſt thy maieſtie. O lorde
the blinde dulnes of our corrupt nature
wyll not ſuffer vs ſufficiently to weigh
theſe thy moſt ample benefites: yet ne-
uertheleſſe at the commaundemente of
Jeſus Chriſt our lorde, we preſente our
ſelues to this his table (whiche he hath
lefte to be vſed in remembraunce of his
deathe vntyll his comminge againe) to
declare

John. 3.
Hebre. 8.
Hebre. 4.
1. Pet. 2.
Eſ. 43. 53.
Mat 3. 17
Jere. 31.
Heb. 8.
Rom. 5.
Heb. 2.
John. 6.
Gene. 3.
Rom. 5.
Ephe. 3.

Ephe. 2.
Jo. 6. 17.
Ephe. 2.
Gene. 6.
Rom. 3.
Eſai. 64.
Pſal. 5. 12
Rom. 7.
Mat. 16.
1. Cor. 2
Luke. 11.
Mar. 10.
Math 26.
Luke. 22.
1. Cor. 11.

declare and witnesse before the worlde,
that by hym alone we haue receiued ly- Jo. 8.
bertie and life: that by hym alone thou Gal. 5.
doest acknowledge vs to be thy children Ro. 8.
and heires: that by hym alone we haue 1. Pet. 1.
entrance to the throne of thy grace: that Ephe. 5.
by him alone we are possessed in our spi Ephe. 2.
rituall kingdome, to eate and drinke at Heb. 4.
his table, with whom we haue our con- Ro. 3.
uersation presently in heauen, and by Mat. 25.
whom our bodies shal be raysed vppe a- John. 14.
gayne from the dust, and shal be placed Luke. 12.
with him in that endeles ioye, whiche Luke. 22.
thou (O father of mercie) hast prepared Apo. 2.
for thine elect before the foundatiō of the Phil. 3.
worlde was layed. And these most ines- Ephe. 2.
timable benefites we acknowledge and Ephe 1.
confesse to haue receiued of thy fre mer- Apo. 13.
cie and grace, by thine only beloued son Ro. 3.
Iesus Christe. For the whiche therfore Ephe. 2.
we thy congregation, moued by thy ho- Tit. 3.
ly spiryte, render to thee all thanckes Ro. 8.
prayse and glory for euer and euer.

31

¶ A Thankesgeuinge after the receauinge of the communyon. ✠

Most

MOste mercyfull Father, we render vnto thee all prayse, thankes, honour and glory, for that it hath pleased thee of thy great mercies to graūt vnto vs miserable sinners so excellent a gift and treasure, as to receaue vs into
1. Cor. 10. the felowshyp and company of thy deare sonne Jesus christ our lord, whom thou hast deliuered to death for vs, and haste
Rom. 4. geuen him vnto vs as a necessary fode & nourishment vnto euerlasting life. And nowe wee beseech thee also (O heauenly father) to graunt vs this request, ỹ thou
Jo. 6. neuer suffer vs to become so vnkind, as to forget so worthy benefites, but rather imprint and fasten them sure in our har-
Luke. 17. tes, that we may growe & increase dayly more and more in true faythe, which
Gala. 5. continually is exercised in all maner of good workes: and so muche the rather,
1. Tim. 4. (O Lorde) confirme vs in these perilous
Ephe. 5. dayes and rages of Sathan, that wee
2. Pet. 3. maye constantly stande and continue in
Mat. 5. the confessiō of the same, to the aduance-
1. Pet. 2. ment of thy glory, which art God ouer all thinges blessed for euer.

So be it.

A pray-

¶ A prayer to be sayde before meate.

O Eternall god, the very god of peace & all consolation, whych broughtest againe from death our lorde Jesus the great shepherde of the shepe throughe ꝑ bloud of ꝑ euerlastinge couenante, make vs frutefull in all good workes to do thy will, & worke in vs that which is acceptable in thy sighte: sanctify vs throughout, and kepe our whole spyrite, soule, and bodye sautelesse vnto the comming of thy deare sonne our lorde Jesus Christ. Thou art faythfull O father who hast promysed this, who also shall bringe it to passe, to thee therfore be geuē euerlasting praise, honour, and glory. Amen. Ebre. 13.

¶ A Thankesgeuing after meate.

Most bountifull & gracious god, which feedest all fleshe, and hast promised that asking of thee, we shall not lacke, if we first seke thy kingdome, and the righteousenes therof, we felinge presently the benefite of this thy graci-

gracious promise in feeding our bodies
with these corporall benefites, do render
vnto the most harty thaks for the same,
Jhon. 6. besechig the likewise to fede our soules
with that heuenly fode which perisheth
not, but abideth into euerlasting life: so
that we being norysshed by thy goodnes
both in body and soule, may be apte and
redy to doe all good workes which thou
hast prepared for vs to walk in, through
Jesus Christ our Lorde.

1. Pet. 5. Unto hym that loued vs & washed
vs from our sinnes in his bloud and
made vs kinges & priestes vnto God
his father, be all glory, power, and
dominion for euermore. Amen.

¶ A prayer for true mortification.

O God my creatour, preseruer, &
euerlastinge defendour, where
fyrst in my creatiō I was made
lyke vnto thyne owne likenesse: the de-
uyll (alas) hath synce by Adams faute,
made me ouglye, monstruous, and lyke
euyll fauoured to hym selfe. For what
are

are now lord mine earthly mẽbres, but as is written in the. iii. to the Colloss. adulterie, whoredome, vncleannes, vnnatural lustes, cupi cõcupiscence, couetousnes (which is the worshippynge of Idoles) and suche other, for the whiche thy wrath is wõt to come vpon the childzen of vnbeleefe. Neuertheless (lorde) of thy great mercie and goodnes against this very great mischiefe, a much greater remedy thy fatherly prouidence hath ordeined. For thou hast sent Jesus christ thy deere and onely naturall sonne into this worlde, the vale of miseries, to lose the workes of the deuyll, and to take away my sinnes. Therfore Sathan hath now nothing to bragge of, for through Christ all that beleue in thee and so become thy children, do ouercome ꝑ worlde the flesshe and the deuyl. And this is the victorie whiche ouercommeth them euen our Fayth. That Faith I meane which is perswaded that who so euer beleeueth in christ shal not perishe but haue euerlasting life. That fayth whiche beleeueth the testimonie to be true which thou (God the Father) doest testifie of thy sonne, so making thee no lyer; and

Colo. 3.

1. Jo. 3.

1. Jhon. 5.

1. Jhon. 5.

Jo. 3.

1. Jhn. 5.

this is that testimonie, that thou hast
Ro. 8. geuen vs eternall life. That faith whi-
che beleueth that thou father, who ray-
sedst vp Christ frō death shalt also quic-
ken our mortall bodies through thy ho-
Jo.14. ly spirite dwellig in vs. That faith whi
che beleueth it to be true which thy son
Christe affirmed, with a double othe,
saying: Verely, verely, I say vnto you,
he that beleueth in mee the workes that
I do, the same shall he do, and greatter
workes then these shall he do, because I
John.12. go vnto my father. And finally ỳ fayth
whiche beleueth, that now Christ hath
ben lifte vppe on the crosse, he shal draw
all thinges vnto hym: this fayth (I say)
is the victory whiche ouercommeth our
ennemies, the deuyll, the worlde, and
John.14. our flesshe. Thou therfore (lorde father)
whiche hast promised to geue what so e-
uer I shall aske in thy deere Sonne Je-
sus name, for thy great mercy and infal-
lible truethes sake, do nowe in mee the
1, Jho.3. thynge that he came for: lose in me the
workes of the deuyll, and take away my
synnes I beseche thee, make stedfast my
John.3. Faithe confidence in thy promised mer-
cies & merciful promises: so that I assu-
redly

redly beleuig in thee may haue (as thou promiſeſt) euerlaſting lyfe, & makynge thee (deere God) no lyar, maye beleue, feele, and knowe in my hart and conſcience, ỳ the ſame euerlaſtyng lyfe is thy mere & free gift vnto me, yea already of thy great goodneſſe, vndoubtedly geuen mee, beinge now tranſlated frõ death to life. Of a thanckefulnes wherof Lorde cauſe me now dayly to mortifie my erthly membres. Yea (dere father) ſithe thy Ro. 8.
ſpirite which raiſed vp Chriſt frõ death, dwelleth within mee, do thou (who raiſedſt Chriſt frõ death) quickẽ my mortal body through thy ſpirite ſo dwellyng in me, I beſeche thee. Yea lorde Jeſu ac- Iohn.14.
cording to thy promiſe (becauſe thou art now gone to thy father) make me work this wõderful great worke ỳ thou ſpeakeſt of: I meane, make me, being of my Collo. 3.
ſelf but a lumpe of ſynne and a monſter moſte ougly (as the vyces whereon the membres of my earthly body aboue declared to be compacte doo proue) make me (I ſaye) yet throughe thy grace, to hate, abhorre, flee and ſubdue all adultery, whoredome, vncleannes, vnnaturall luſtes, euyl concupiſcence, vnordi-

nate desyres, wantonnes, tendernes, delicatenes, idlenes, drunkennes, gluttony, slouthfulnes, distrusse, dispaire, ignorraunce, weakenes, wilfulnes, Idolatry, superstition, hypocrisie, heresye, errour, sectes, variaunce, strife, wrath, enuie, slaunders, lyeng, swearing, cursyng, vayne glory, pride, couetousenes, theste, disceite, flattery, and what so euer elles (lord) feighteth or rebelleth agaynste thy holy spirite. And then (lorde Father) I will boast and make vaunte agaynste myne enemie the deuyll, that I haue doone greater workes then thy dere sonne Jesus dyd, at what tyme he spake these wordes amōg the iewes, John. 14. because, albeit he vanquisshed Sathan, yet in as muche as he hym selfe was vterly without synne, the victorie semed the more easy: But I to vanquisshe sathan, being my selfe altogether synful, yea contrary to my most synfull nature to subdue synne, the deuyll, and myne owne flesshe, it seemeth a more victorye and greater worke then the other. For the whiche neuertheles, I wyll with all submission acknowledge vnto thy diuyne maiestie taht þ whole victory lord

in deede is thine, and thy holy spirit the begynner and fynisher bothe of the will and worke. Nowe therfore, Lorde Jesu, strēthen me with thy grace & myght, that thou mayste by me a moste synfull wretch, drawe al these my earthly membres and horrible vices before rehersed, vnder my feete, that I maye not onely mightely fyght againste them, but also subdue them, so that they may al turne to the best for me, as mete matter wherRom. 8.
on I may exercise my fayth, powre forth Jo. 12.
harty prayer, and geue thee moste hartye thanckes for victorie: whereby I maye learne & haue experience that thou haste in me drawen althinges vnto thee, in so muche as thou thus (lord) of thy diuine power, drawest bothe the deuill and the synne that dwelleth in mee, to set forth thy honour and glory. whiche thyng for thy mercies sake bryngе to passe, O God my creatoure, preseruer, and euerlastinge defēdour.

* *
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¶ A Prayer of a christian man, expressing his great anguishe & heuines of minde that he had before time for his sinnes, & for that he felt not his hart cõforted in the ioy of gods great loue towardes him, with the maner of his prayers & groninges which he then made, & nowe powreth forth againe vnto god for his grace & assistance in his new assaultes. wherby the broken harted & afflicted for their sinnes maye learne to stirre vp & strengthen their faith and hope in like dangers and trouble of conscience.

1. EVen in the myddes of the desperate assaultes of my soule, the intollerable heuinesse of my minde hath heretofore (Lorde) cryed as shrill in thine eares as thoughe I had shryked and with lamentations cryed out, saying: Helpe, helpe me my god, my creatour, my most prouident keper, and euerlasting defender, for beholde I perysshe.

2 On this occasion (Lorde) that heauines of mynd did heretofore assault me I remembred that thou haddeste manye tymes set before myne eyes the wonderfull greatnes of thy most tender loue towardes

wardes me by great multitude of thy be
nefites powred vpon me, whiche bene-
fytes euery of thy workes (as they came
before mine eyes) gaue me iuste occasy-
on to be mindefull of.

3 Wolde not (thought I) if I had in
a maner any grace at all, wolde not su-
che loue bringe nowe into my harte a
wonderfull delectation, comforte & ioye
in god for the same?

4 And againe, coulde suche delyghte
in goddes swete mercy and tender loue
towardes me (if I were not as euyll as
a castaway that were none of goddes
chyldren) be without lothing of my syn,
and lust & desire to do goddes holy wyl?
And these thinges thought I (fye vpon
me vnthankeful wretche) are either not
at all in me, or elles in deede so coldelye
and slenderly that they beynge truelye
waied and compared to righteousenes, Esa.64.
are more vile then a fylthye clothe star-
ched in corrupte bloudde.

5 Oh (thought I) I am aferd I haue
deceyued my selfe: for thy seruauntes at
al times (I trowe) feele otherwise then
I nowe do, the fruites of thy spirite: as
Loue, Ioye, Peace and suche lyke.

But my loue (alas) towards thee, what is it? my ioye (oh woe is my hart therefore) is not once almost felte of me, for my very soule within me (as Dauid in his heuynes said) refuseth comfort, and
Psal. 77. fareth as though it dyd vtterly despaire. And what peace can I feele then, or certaintie of thy fauoure and loue? Iustely may I powre out this dolorous lamen-
Esai. 49. tation of Sion: the lorde hath forsaken me, and my lorde hath forgotten mee:

6 Euen in the middes (I say) of these my former desperate assaultes, myne intollerable heuines cryed to my god, and from heauen he heard my gronynges, & therupon first prepared my hert to aske comfort of him, & then he heard my prayer and gaue me plētefully my asking.

7 Oh my soule, consider wel that thou art neuer hable to declare the exceedynge goodnes of god in this that he heard the very desires of thee being afflicted. Who is soo redy fauourablye to graunte the requestes of the afflicted, that often tymes he taryeth not vntyll they do call, but or euer they cal vpon him, he fauourably heareth thē: as the psalmist saith, the desires of the afflicted thou heareste

O lorde

(O lorde) thou prepareſt theyr hartes & thine care heareth fauourably. Pſal.10.

8 Oh lorde my god, marueilous thinges are theſe, whether I conſyder this marueilous maner of thy hearing, orels the marueilous nature and propertye of thy goodnes. Marueilous (no doubt) is that thy hearinge, wherby the very deſires of the afflicted are heard, but muche more marueilous is this thye goodneſſe which taryeth not vntyl the afflicted do deſire thy help, but prepareth firſt their hartes to deſyre, and then thou geueſt them their deſires.

9 Yea Lorde (worthye of all praiſe) it can not otherwiſe be. For how ſhouldſt thou do otherwiſe then thy nature and propertie is? art not thou very goodnes and mercy it ſelf? how canſt thou then, but pitie and helpe miſerie?

10 Art not thou both the creatour and alſo the conſeruer of all thinges? In ſo much as the lyons whelpes roaryng after their pray do ſeeke their foode at thy handes, and the rauens byrdes lackyng meate do call vpon thee. Pſa. 104. Pſal.147.

11 If then thy fatherly prouidence and tender care (O lorde) vpon all thy crea-

tures be so great, that the very beastes & foules haue this experiẽce of thy goodnes in their necessities, that their roringes and criynges haue the strengthe of earnest callinges and besechinges: how muche rather do these syghinges, groninges, and desperate heuines of men, but chiefely of all those whiche beleue in thee, crye & call loude in thine eares, though they speake neuer a word at all?

12 Shulde I then nowe dispeire of thy fatherly mercy, whiles presently I feele
Psal. 77. thee stirre vp my soule & harte to craue helpe at thy hande? shulde I thinke that thou wilt absent thy selfe for euer? that thou wylte be noo more intreated? that thy mercy is cleane gone, and thy promise come vtterly to an ende, and that thou wilt now shut vp thy louing kindnes in displeasure?

13 Nay god forbydde: for all alterations are of thy right hande and turne away to the best, to them that feare thee.
Psal. 77. All this is no more but myne owne infirmitie, for god is euer one, his promises be vnfallible, and his loue towardes his euerlastingly duringe.

14 I wyll therfore in this my present temptation

temptation and greuous assault, powre out my heuines of hart before thee (dere father) yea I will with gronynges lifte vp my soule vnto thee, from whence I assuredly knowe my helpe is comming.

I will also for my present comforte, cal to remembraunce (O lorde my god) thy tender mercies towardes me alredy shewed, the multitude of thy benefites, the greatnes of the same, the longe continuaunce of theim, euen from my conception vntyll this instante, and fynally thy continuall lust and desyre to powre them vpon me. Psal. 77.

15. And moreouer sith thy goodnes is so great (O lord) that thou doest not only pitty misery, but also callest the heuy harted and afflicted vnto the, promising that thou wilt ease their misery: and for as muche as, by the motion of thy good spirite I loth & abhorre my sines, I fele the greuousenes of them, and thy heauy wrath towardes me for the same, and finally what nede I haue of thy gracious aide and succoure: therfore (Lord father) in thy sonne Christes name, wyth sure confidence and truste in thine infallible promise, in this mine anguish and trou- Mat. 11.

ble

ble I come vnto thee at thy mercyfull calling, and craue comfort at thy hand. For this I know wel, that when I loth my sinnes, thou doest vtterly forget thē, whē I fele the greuous burden of them, thy mercy swalloweth them vp, when I fele what I wante, thou wylt assuredly graunt it me. For sith thou mouest my harte to desire helpe, how should I mistrust but thou wilt for thy truthes sake, geue me mine askinge?

16. Yea, where I knowe not howe or what to desire as I ought, thy holy spirite graciously worckinge in me, maketh intercession mightely for me, with groninges which can not be expressed, & ther withal certifieth my spirite that by adoption, through thy great mercy and goodnes, I am become thy childe and heire. Rom. 8.

17. Why should I not then be of good cōfort & ioyfull in thee my God? For if thou be on my side, who can be againste me? who diddeste not spare thine owne sonne, but gauest him for me, euen whē I was thine enemy, how shalt thou not with him nowe that by his deathe I am brought into thy fauoure, geue me all thinges with him and for his sake? who Rom. 8.

shall

shal lay any thing to the charge of thine
electe? it is thou lord that iustifiest me,
who then shall condempne me? It is
Christe that hath died for me, yea rather
that is risen againe for me, who also is
set on thy right hande, and hathe taken
possession, yea and perpetually maketh
there intercession for me, vntil that toy-
full day be come when I shall haue full
fruition of the most glorious presence of
thy diuyne maiestie in that kingedome
whych thou hast prepared before the be- Ephe. 1.
ginning of the world, but in time (to thy
gracious goodnes thoughte beste) made
knowen to me by geuinge thy holy spy-
rite into my hart, wherby when I fyrste
Lorde beleued thy holy worde (whych is .I
thine owne power to saue al that beleue) Rom. 1.
I was sealed, confyrmed and stablyshed
in certaynty of that thyne euerlastynge
kingdome and inheritaunce.

For the which inestimable benefite of
thy rich grace (Oh Lorde my God) I be-
seche thee (euen for the loue thou bareste
to Christ Iesu thy sonne, and the mercy
thou haddeste on him when he cryed on
the Crosse, my God my God why haste Mat. 27.
thou forsaken me) helpe, helpe I say, and

inflame my hart with loue so plenteously towardes thee againe, that I may be euē swallowed vp in the ioyful feling of the same, in such sort that I may of very thankfulnesse loue thee my God alone, thee I say my deare God, and nothinge but thee and for thy sake. Oh holy spirite whose worke this is in me, increase this thy worke, of thyne infinite mercy, & preserue me that I neuer become vnthankfull vnto thee therefore. Amen, deare god. Amen.

¶ Remedies against synfull motions and voluptuous tẽptations.

1. FIrst remember that sinne is so heynous a thing that god by his iustice might worthely dampne the for the same, and is therfore to be abhorred as a swete poison, a flattering death & destruction of thy soule, which wold cutte thee of from god thy sauiour, and make thee bonde slaue to Sathan thye deadly ennemie.

2. Auoyde therfore euen at the first, the occasions thereof, and betymes quasshe out

out the braines of the children of Babylon against the hard stones, whiles they be yet younge & weake, least when they be growne elder & stronger, they dashe thee to peeces. Psal. 137.

3 And for remedy against the same, flee vnto god, who cõmaundeth thee to call vpõ hym in thy troubles, and promiseth to deliuer thee, and will not suffer thee to be further tempted then he will make 1. Cor. 10
a waye out whereby thou shalte escape: & doubte not but he that causeth thee to hate the synne whiche thy nature is to loue, wyl deliuer thee also frõ the daunger therof, and make thee to triumphe ouer Sathan, to his confusion, to gods glory, and to thy great comforte, which are the causes that our tender louynge father sendeth tẽptations vnto vs: and he that is not tempted, what is he?

4 Nowe after thou hast obteyned the victory, remembre two thinges, first to geue most harty thanckes to god for his grace and assistance, whereby thou hast ouercome, and be not vnthanckefull in any wyse: and then, that he who continually goeth about lyke a roaryng lyon seekyng whom he may deuoure, will

not be long or farre away from the, but wyll attempte agayne the same or as euyll wayes to ouercome thee.

Watche therfore and praye.

¶ A prayer for presente helpe in temptation. ✱✱

DEare father, to whome it is more easie to do all thinges then for me to thyncke anye one good thing, Lo do thou but speake a worde and thy deadly sicke seruaunte my soule shall be made whole. Helpe (O Lord) & let thy strength suffise against my weakenesse, and thy holy spirite againste my synfull fleshe and olde man. Thou art true and faithfull (O Father) who hast promysed
1. Cor. 10. that I shall not bee tempted further then thou wilt make me able to beare. Geue therefore thy power vnto thy seruaunt, that I may with a stronge fayth in thyne infallible truthe and promysed mercy, vanquishe & subdue what so euer rebelleth against thy most blessed will. Do this O Father, for thy sonne Jesus Christes sake our deare Lorde and gracious redemer. Amen

¶ A prayer to God the Father for the true knowledge of the mysterye of our redēption in Christ.

Almyghty God and father of our lorde Jesus Christ, and by hym also our father, the father of all mercy and god of all consolation, haue mercye vppon vs and heare our prayers. We moste humbly beseche thee for thy deere sonne Jesus Chrystes sake, his merites and cruel death, whiche he suffered to delyuer vs from eternall deathe and the power of darkenes, geue into our harts the spirite of truth, to worke in vs a true, liuely, and stedfaste faithe, that the cleare lyghte and brightenesse of thy gospell the glorye of Christ, may shyne vnto vs and lyghten our myndes, that we may learne & vnderstande the wonderfull and vnspeakeable rychesse of the misteric of our redēption in Christ and by Chryst. O father of glory geue vnto vs the spirite of wisedome, & bryngе vs vnto the true knowledge of this thy beloued sonne Jesus

Chriſte and the knowledge of thy ſelfe. Open and lyghten the eyes of our myndes and vnderſtandinge, that we maye knowe what the hope is wherunto thou haſt called vs, and howe ryche the glory of thine inheritaunce is vppon thy ſainctes, and the excedinge greatnes of thy power towardes vs: that by trewe fayth, vnderſtanding and knowledge of thine eternall wiſedome (whiche is Jeſus Chriſte) we may be in deede as wee are called, true chriſtians and vnfained profeſſours of thye holy name, to worſhippe thee in ſpirite and truthe, and to ſette forthe the glory of thy grace geuen vnto vs in Chriſt Jeſus our lord. Amen.

Ephe. 1.

O dere father write in our hartes loue to thy lawe, hate to all ſynne, thankefulneſſe of heart and continual heate of thy holy ſpirite for thy ſonne Jeſus Chriſtes ſake. To whom with thee and thy holy ſpirite be all honour, maieſtie, glory, thankes, rule, empire, and dominion for euer more.

A

¶ A prayer to be vsed of all sortes of men and at all times.

O Lord God for thy great mercies sake, graut vnto me these my petycions whych I shall make vnto the in Iesus Christes name, and endue me with thy grace that I maye aske of thee in such sorte as thou requirest, to the honour, glory, and prayse of thy holy name, to the furtheraunce of thy worde, the profitte of thy people, and to my consolation and comforte, throughe Iesus Christe our onely sauiour and redeuer. So be it.

O Lord thou great and terryble god, thou that kepest couenant & mercy with theym that loue thee and doe thy commaundementes, let thyne eares be open that thou mayst heare the praiers of thy seruaunte, which I make before thee at this time, haue merry vpon me thy poore creature, & worke of thine handes, for I haue sinned, & done wickedly, and haue offended thy maiesty greuously, in that I haue gone backe, & departed from all thy preceptes and iudgementes, & haue not folowed thy seruaūtes the prophets

ſ ſpake vnto me in thy name, but haue from day to day prouoked thy iuſt wrath and indignation agaynſt me.

O Lorde I knowledge and confeſſe my manifolde ſinnes and wyckedneſſe, the whiche I haue vnrighteouſely committed againſt thee in thought, worde, & dede, fro my youth vp vntill this day, for the which I am hartely ſory, and do vnfaynedly repent, purpoſing euermore through the aſſiſtaunce of thy grace, to walke in a newe life.

Remember not lord the numbre of my miſdedes I beſeech the, but accordinge to thy great mercyes thinke vpon me.

Call to remembraunce for Chriſtes ſake thy louing kindnes and thy tender mercy, the which hath euer bene of olde.

Hyde not thou thy face from me, nor caſt not of thy ſeruaunte in thy diſpleaſure, for I confeſſe my ſinnes vnto thee, and hide not mine vnrighteouſneſſe.

For thy mercies ſake deliuer me from al my ſinnes, and make me not a ſcorne vnto the folyſhe.

Tourne not away thy mercy frō me, but let thy moſt louing kindnes & truth alwaies preſerue me.

Helpe

Helpe me for thy names sake, and deliuer me in thy strength.

Heare my prayer (O lord) and consider the wordes of my mouth, for my misdedes preuayle agaynst me. O be thou mercifull vnto my sinnes.

Let the sorowfull sighyng of thy prysoner come before thee, and according to the power of thyne arme preserue those ẏ be appoynted to dye for thy iust cause.

O Lord comforte the soule of thy seruaũt, for vnto thee do I flee for succour.

Teache me to number my dayes that I may apply my hart vnto wisdome.

Satisfie me with thy mercy, and that sone, so shall I reioyce and be gladde in thee all the dayes of my lyfe.

Looke not extremely what is done amysse in me, for I haue sinned againste heauen and before thee, and am no more worthy to be called thy sonne: yet lorde of thy great goodnes, powre down some of the cromes that fall frõ thy childrens table and make me as one of the least of them.

Rewarde me not accordyng to my deseruinge, for then I must nedes perishe: for vnto me perteyneth nothinge but o-

pen shame, confusion, and damnation: but with thee ther is mercy, forgeuenes, and saluacion.

O Lorde therefore doe I come vnto thee, not hopyng in myne owne righteousnes, but trustyng onely in thy greate mercies and promises made vnto me in Christ Iesu my lorde, for whose sake, I beseth thee to clense me from al my sinnes, and do away all mine iniquities.

For thy tender mercy sake, lay not my sinnes to my charge, but forgeue that is past and geue me grace to amende my lyfe, to declyne from sinne, and incline to vertue, that I may walke in a perfect harte, a clene conscience, and single eye before thee this daye or nyght and euermore.

Remember not lorde myne offences, nor the offences of my forefathers, neyther take thou vengeance of my sinnes, spare me good Lorde, spare me, whome thou hast redemed with thy most precyous bloude, and be not angrye with me for euer: spare me good lord, spare me.

Put me not fro thy presence (oh thou god of al comfort) but incline thine eare vnto my callyng.

Streng-

Strengthen thy seruaunte with the power of thy right hande, and helpe the sonne of thy handmayden.

Replenyshe my hart with grace wisedome and vnderstanding.

Comforte my soule with thy swete promyses, and let thy mercies couer my infirmities.

For the deathe and bloudshedynge of thy Christ (O Lord) consider myne infirmities, which are many, and helpe to heale myne imperfection, & delyuer me from al kyndes of euilles, that I do not obey vnto them: as from adultery, fornication, vncleannesse, wantonnes, ydolatry, good lord deliuer mee. Frō witch craft, lyeng, hatred, varyaunce, zeale, wrath, strife, sedition, good lorde delyuer mee. From sectes, enuyng, whyspering, backebityng, bringing vp of euyll rumours, good lorde delyuer mee. From murther, drunkennes, gluttony, and from the spirite of euyl ielosie, good lorde deliuer me. From enuynge of other which loue thee & thy people more then I, or be beloued of thee or of thye people more than I am: from swelling at other mennes giftes, good lorde deli-

 uer me.

uer mee. From surmisynge, murmu-
ringe, lowring, grudging, mutteringe
when wordes be not spoke to my mind,
good lorde for thy great mercies sake de
liuer mee, and geue me grace that I do
at no tyme enuye any good man or wo-
mannes loue, but labour to increase it,
that their prosperitie in worde & prayse
of other may be my consolation and re-
ioysynge.

O lord graunt me that I may be low
in myne owne syght, to submit my self
to beare all occasions, to wrestle wyth
flesshe and bloudde and get the victory.

Graunt me this gyfte that I maye be
swyft to heare, slowe to speake, & slowe
to wrathe, that my hart do not go after
any euyll and wicked imaginations.

Geue me grace to walke soo that I
geue none euill occasions, and to auoid
all suspitious thinges wherby euyll oc-
casions maye growe.

O Lorde assist mee wyth thye spirite,
that I may labour to mainteyne peace,
to increase loue, and to further vertue.

Graunte (O mercifull father) that I
may prosper in all vertue, in long suffe-
ring, gentlenes, goodnes, faithfulnes,
meke-

mekenes, temperaunce, ſtrength, and pacience, with all ſuche like vertues as are cõmaunded in thy holy law for mee to walke in.

O lorde geue me ioye in thy holy ſpirite, that I may reioyce in thy holy ſcriptures, that al my whole pleaſure, felycitie, and conſolation, may be in thy holy woorde night and daye, in readinge, thinking, & talkinge of the ſame, to thy glory and my edifienge.

Aſſiſt thy ſeruaũt againſt this world with the vaine pompe, pleaſure & beautie thereof, that it maye be vnto me as vile duſt, ſlime, fylthynes, and aſſhes, that I maye vſe it as thoughe I vſed it not, and that it may ſerue me, and I not it, that I may take my part therof vnto my neceſſitie, with thankeſgeuing, that I do not vſe thy creatures voluptuouſely, but that I may at al tymes liue righteouſly, ſoberly, and godly in this lyfe.

Geue me grace to walke with a good conſcience bothe before thee and towardes all men, in bying and ſellinge, and in all other my doinges, to caſt away al lyinge, craft, and diſceite, that I be not a reader of thy holy woorde, and a talker

onely, but that it may appere also in my lyfe and conuersation.

O Lorde graunte vnto thy seruaunte the strengthe of thy holy spirite, to subdue this bodye of synne with the whole lustes therof, that it may be made obedient both in wyll, minde, & membres, to do thy will, ꝑ it may be weake, vile, simple, and of no reputation in it selfe by the way of fastinge, prayer, and meditation of thy lawe, that I may be lowly harted, humble minded, gentle spyrited and to all vertues obedient.

Geue me grace O lorde to bridle my mouth from al vayne and lyght communication, and geue me an vnderstãding hearte with suche discretyon, that neyther fylthynes nor folishe talkinge, nor iestinge whiche are not comely, procede out of my mouthe, but rather geuing of thankes.

O Lord my sauiour, increase my faith in thee, and in thy Christe, and make it stronge to beleue thy promyses.

O Lorde my redemer, increase in me a loue to do thy wyll, and to thy ryghteous people.

O Lorde my iustifyer, increase in me

a sure

a sure hope of my saluation without doubt or wauering in aduersitie, & without pride or presumption in prosperytie: so that in aduersitie I maye be pacient, and geue thankes in prosperitie, & serue thee with reuerence and godly feare all the dayes of my lyfe.

Increase in me Lord al other vertues agreable to a godly lyfe, for I come vnto thee my god as vnto the wel & euerlasting fountaine of health and saluation.

O heauenly father, graunt vnto mee & al other, whersoeuer they be dispersed throughout the whole world, which professe thy holy worde, so to lyue that we may dye to sinne, and leade a godly conuersatiō walking innocētly before thee.

Preserue and defende thy seruaunte from all false opinions, that I be not deceyued and caryed awaye in errour of the wicked, but that I maye growe in grace and knowledge of our Lord and Sauiour Jesus Christ.

O Lord geue me a reuerent and pure vnderstanding of thy holy word, that I may therby auoyde al rashe iudgemente and peruerse interpretations.

O Lorde geue me wisedome knowe-

ledge

ledge and vnderstandinge to perceyue those false, lying, & flatteryng spirytes, whiche doe deceyue the hartes of innocentes and begyle vnstable soules.

O Lorde make me to be content with thys woman which thou hast geuen me to be my wyfe that we maye godly lyue together accordynge to thy holy ordynaunce.

Geue her an hearte of vnderstanding, and set thy feare alway before her eyes, that she may be obedient in worde, dede, and thought to all that is thy wil.

O Lord geue vs the power of thy holy Spirite, to rule, gouerne, and bryng vp these our children and familie, in al godlye feare and knowledge of thy holye worde, and that we maye be vnto them an example in all godlynes and vertue, to the prayse of thy holy name.

Saue my soule (oh my God) whether it be throughe prosperitie or aduersitie, losse or gayne, sickenes or health, life or deathe.

Ayde, strengthen, succour, and defend thy seruaunt, in all aduersitye, tribulation, and temptacio, and suffer not him to be tempted aboue his strength.

Increase

Increase my ioye, that I may reioyce in persecution, & embrace it to my cõsolacion & comfort, & thinke my selfe happie and blessed, when I am counted worthy to suffer rebuke for thy names sake.

Take from my hearte the care of all worldly thinges, only set before my eies the ioye of the crosse of Christe, that I maye take comforte therin, and despyse the shame, for the great rewarde that is laide vppe in heauen for all those that with pacience suffer in aduersitie, & continue in well doinge vnto the ende.

O Lorde neither lay thou presumption vnto thy seruauntes charge, nor loke not vppon my vilenes, whiche am but dust, earth, and ashes: yet lorde I haue taken vpon me & am bolde to come vnto thee, throughe the merites of Christes death and bloud shedyng, to lay my prayers before thee, requiringe mercy, pardon, and forgeuenesse of all my sinnes, and also the assistance of thy grace, to do thy wyll all the dayes of my lyfe, and to obteyne all these my peticions, through Iesus Christ thy dere sonne, & my onely sauiour: To whom be all honour and glory nowe and euer. Amen.

John Lydley.

¶ A Godly Prayer for all Christen men.

O Almighty & euer liuynge god, thou God of all power, before whose eyes all thinges lye naked and bare, haue regarde vnto me, moste miserable synner, & shewe me the light of thy mercies, let my prayers ascende vp before thy presence, and be accepted in thy sight, for Jesus Christes sake. Geue thy holy spirite into my heart (Oh Lord) and lighten my vnderstanding that I maye dwell in the feare of thy name al the dayes of my life, that I maye knowe thee, the onely true god and Jesus Christ whom thou hast sente. For I come vnto thee (Oh Lorde thou louer of our soules) not hoping in mine owne righteousenes, but trusting onely vpon the multitude of thy great mercies whiche thou hast layde forthe before the eyes of all people, offering saluation to the whole worlde, and haste promysed that who so euer he be of the whole generation of man, that wyll obey to thy grace, Repent, and tourne vnfaynedly from his synnes, he shall haue free remission

miſſion and forgeuenes through Jeſus Chriſt our lord, whiche is our onely aduocate and mediatour, in whom our ſaluation lyeth, of whom thou haſt ſayde: This is my deere ſonne, in whom I am well pleaſed, & well pacifyed. For this thy ſonnes ſake (by whom I am bold to come vnto thee, whiche appereth nowe inthy ſyght, making continuall interceſſion for vs) haue mercy vpon me (O thou mightye God) and forgeue mee all my ſynnes, which I haue vnrighteouſely committed againſt thee, in thoughte, worde & dede. Oh let me feele thy mercies towardes mee, for I do confeſſe my ſynnes vnto thee (Oh lord) and hide not mine vnrighteouſenes, I doo acknowledge mine offences, and accuſe my ſelfe before thee of all my miſdeedes. Helpe me, O God my ſauioure for the glorye of thy name: O delyuer and forgeue me my ſynnes for thy riche mercies ſake.

Remember not the offences of my youth (O Lorde) but thinke vppon thy great mercies and couenaunt, made vnto me in Chriſt Jeſus.

O moſt merciful father conſider mine infirmities, which are many and great,

and beare myne imperfection for thy sonne my Sauiour Jesus Christes sake, which had good experience of our infirmitie, that he might be merciful vnto al them that are tempted: consider how the ennemye hath gotten an open way into my flesshe, wherein I confesse that there dwelleth nothynge but synne wretchednes, and miserie. Therefore I come vnto thee (O Lord my God) desiringe thee for Christes sake, to renewe in mee a right spirite, that I may receaue strength and hablenes to do thy wyll, and to stande againste all the assaultes of the deuill, that they maye haue no place in me, but that the olde man which I bear about in my body, may be crucified, and dayly dye in me, that the lustes of synne maye vtterly be destroyed, that I maye euermore be renewed in the spyrite of my minde: that the lyfe of Christ may alwayes appeare in me.

Good lord deliuer me from all kyndes of euyll, as fornycation, couetousenes, malycyousnes, enuy, murder, debate, deceyte, from whisperynge, backbitinge, contempt of the & my neyghbour, good lord deliuer me, from euyll ielosie, from

doinge

doinge of wronge, pride, boasting, from adultery, vaine glory, hipocrisie, wantonnes, ydolatry, witchecrafte, hatred variaunce, zeale, wrath, strife, seditiõ, sectes, enuying, drunkennes, gluttony, and other suche lyke.

Good lord for thy great mercies sake, deliuer me and graunt me grace to haue thee alwaies before myne eyes, that I may also haue a respect vnto thy iudgementes, that whatsoeuer I say, thincke or do, may be agreable to thy holy word, that I be not mynded as the vngodlye & wycked men are. Let me haue no pleasure in such thinges as please thē: make me lowe in mine owne sighte (O lorde) that pryde & selfe loue ouertake me not. Let not the hand of the vngodly cast me downe, but bowe my harte alwaies vnto thee, that I may serue thee withoute feare all the daies of my lyfe in such holinesse and righteousenesse, as is acceptable before thee. Remoue frō me al vanities and lies, take fro me the luffes of the bodye, let not the desires of vnclennes take holde vppon me, and geue me not ouer vnto an vnshamefast or obsty-

nate minde, but holde me alwayes vn-
der thy nurture and correction. Of thy
fatherly mercy leaue me not to my self,
but stand thou alwaies by me: for I am
to weake of myne owne power to do a-
ny thinge that is good, but my rygh-
teousenesse & strength lyeth onely in thee.
Therfore (O lord) I come vnto thee, re
quirynge mercy in thy sight, and the as-
sistance of thy grace, ỹ I may be streng-
thened with power in the inwarde ma,
& be armed with thy holy armour, whi-
che is the brestplate of ryghteousenes,
the shylde of Fayth, the hope of saluati-
on for an helmet, and the sworde of the
spirite, whiche is thy holy worde, that I
may stand parfecte in al that is thy wil,
and be founde worthy through Christ,
to receyue a crowne of lyfe whiche thou
hast promised to all them that loue thee
in pureneſſe of mynde.

O Lord plant in me true obedience to
thy holy lawe & let not the cares of this
worlde choke thi word in me. Kepe me al
so from all deceitefulnes of richeſſe and
vncleane desyres, that all vertues maye
be planted in me. Good Lorde geue me
grace to walke before thee all the dayes
of this

of thys my Pilgrimage with good conscience and pure minde, that when thou shalt appeare to rewarde euery man according to hys dedes, I may reioyce and not be ashamed of the at thy comming.

Increase my faith (O Lorde my sauyour) in thee and in thy Christ. Increase my loue (O my Redemer) to thee, and to thy ryghteous people. Increase a sure hope in me of my saluation, O my Iustifier. Increase strength in me to ouercome synne, and to stande agaynste all euil temptacõs that they haue no place in me. Encrease in me true vnderstanding and pure iudgement in thy worde, that I be not deceaued and caryed away in the errour of the wicked: But graũte (O lord) that I may growe in thy grace, and in the knowledge of our Lord & Sauiour Iesus Christ. Let thy kingdome come vnto me, whiche is righteousnes, peace, and ioye in thy holy ghost, longe sufferyng, gentlenes, goodnes, faithfulnes, mekenes, temperaunce, strength, & pacience, with all suche like vertues as ar prescribed vnto me in thy holy worde, that in prosperous thinges I may geue thee thankes, and in aduersitie be pati-

ent: that I be not lifted vp with the one nor oppressed with the other. Oh let all worldly things be vile vnto me for thee. Let me not be mery with the ioy that is without thee, and let me desire nothing beside thee. Make me to lift vp my hart oftentimes to thee, and if I chaunce to fall or slip, make me to thincke on thee, and be sory with a stedfast purpose of amendmente. O Lorde I geue ouer my selfe into thy holy hande, desiryng thee for Christes sake, that I maye remayne vnder thy mighty protection and strong defence of thy power, and that thy holy aungel may alway pitch his tent roūde about me, and compasse me alwaies. Good lorde geue me ioyfulnes of harte, and peace of conscience, continual gladnes and consolation in thy worde & promises, that I may euermore be thanckefull vnto thee, and prayse thy name for euer.

O Lorde thinke vpon all thy people, which are straied here and ther from the farthest part of the earthe, which be entred into couenaunte with thee, and are minded to walke after thy will, graunt (Oh lorde) that we may grow together

in

in loue throughe the knowelege of thy worde to keepe the vnitie of the spirite, through the bonde of peace, to the vtter confounding of errour and al false opinions, and to kepe vs cleane from hipocrysy and superstycyon, and to make vs stronge in persecution. We beseech thee fauourably to heare vs good Lorde, and graunt our requestes. Geue prayse to god. I. H.

¶ A Prayer for the forgeuenes of our synnes and auoydinge of the plague due and at hand for the same.

O Lorde most mighty and feareful God, to all them that hate thee and followe theyr owne waies, and seke not to doe thy holy wil, we thy poore creatures, which labour & do desire to do thy wyl, do se by thy righteous Iudgemẽt of thy worde, thy fyerce wrath and terrible indignation readye to fall vpon thys realme of Englande, for despising of thy Preachers and Messangers, and for the vnthanckful receauing, yea treading vnderfote of thy most

holy word. Unworthy were we of such a iewell, therfore worthely was it take away from vs, & iesse worthy were wee to haue it restored to vs agayn, but now least worthy of al ar we to inioy the benefite therof. And now we se thy wrath is kyndled (O Lorde,) who shall be able to quenche it? For our partes we do confesse that we be worthy of al ỳ plagues that thou hast deuised agaynste vs: yet neuertheless we beseech thee vnworthelye to be called thy chyldren: looke not vpon oure desertes or worthynesse, but vpon thy Chryst & thy fauourable mercy, which thou haddest in the olde tyme vpon thy chyldren of Israell if they repented and turned vnto thee. O Lorde thou diddest preserue them, & kepe them from captiuitie of al other nations, and dyddest euer prouide them a faythful gouernour or ruler. And furthermore most merciful father, although they were destroyed for their wickednes, and left but a small people: yet neuertheiesse when they tourned vnfaynedly to thee, thou euer gauest thē the victory ouer all their enemies, so that they might dwel as bre therne together peaceably in their own

lande

lande whiche thou gaueste them. Thou art the same lorde and thy mercy endureth for euer. And nowe (O lorde) we that seke to do thy wil being but a smal peple, do beseche the of thy great mercie for Jesus Christes sake our only Peace maker, to tourne away thy great wrath and terrible indignatiō which we haue deserued in this realme of Englande, & shewe thy compassion vpon vs (as thou dyddest vppon the childzen of Israell in the olde time) though not for our sakes whiche haue soo wyckedly deserued thy wrath, but for thy most mighty and glorious names sake. For if thou shuldest destroy vs and bringe vs vnto desolation as we haue deserued, than shuld thy moste mighty name and thy holy worde be euyll spoken of, through vs in al the worlde. Therfore we beseche thee most mercifull father to chasten and correcte vs, not as we haue deserued, but accordynge to thy fauourable mercy: not in thy furie, but with thy fatherly pitie: & delyuer vs not ouer into the handes of our ennemies, neyther take thy holye worde from vs O lorde, thoughe of all other we do moste deserue it, and haue

moſte vnreuerently and vnthanckefully abuſed the ſame. And here we confeſſe vnto thee all oure iniquities, the which are moze in numbze thē the heares of our heades, and they pzeſſe vs ſo dowue, that our hartes fayle vs and we dare ſcarſely pzeſume vnto thee: yet neuertheleſſe thzough Chziſt which is our righteouſnes & hath pacified thy wzath, we are bold to come vnto thee (O lozd) being ſozy foz our faultes euen frō our very hartes, deſyzing thee foz his death and paſſion ſake, to fozgeue vs all our ſynnes that euer we haue committed either in thought, wozde, oz dede. O lozd, we geue ouer oure ſelues into thy holy hands, & with al our hartes do deſyze to doe what ſo euer thy good wyll is that wee ſhoulde doe, beſechinge thee, to aſſiſt vs with the grace of thy holy ſpirit, that we henſefozth may liue accozdyng to that thy moſt godly and bleſſed wyll, and laboure and ſtudye to ſerue thee in newenes of lyfe, taking vppe thy croſſe & folowing thy ſteppes (O lozd Chziſte) willingly & cherefully al the days ofour lyfe. And furthermoze (O lozd) we beſeche thee to geue vs grace to be alway

thākfull

thãkefull both in hart & in our conuer-
ſation & lyuynge, for al the great bene-
fites that we haue receiued at thy hand,
ſo that we maye enioy thē to thy glory,
and our comforte: euen as at this pre-
ſente we render vnto thee moſte humble
thanckes, fyrſte for thy goodnes in the
worke of our creation: ſecōdly for that,
when we were fallen into euerlaſtinge
deſtruction through our conſentynge to
the ſubtilte of the ennemie, thou of thy
great mercy through Jeſus chriſte didſt
raiſe vs vp agayn: & thirdly that it hath
pleaſed thee to ſuffer thy holy word, the
foode of our ſowles, to haue free paſſage
ones agayne amongeſt vs, and haſt ge-
uen vs an harte and a wyl to ſeeke it, to
beleue it, and to followe it in our liuing
and conuerſation.

Moreouer we render vnto thee moſte
harty thanckes (O heauenly father) for
Elyzabeth oure gracious Queene and
Gouernoure, whom in muche mercye
thou dyddeſt delyuer with thy myghtye
arme from the handes of her ennemyes
and from the lyons mouthe, and we be-
ſeche thee ſo to worke in her harte, that
of a thankefulnes towards thee for this

her great deliueraunce, and thy syngu-
ler blessing, consideryng whose minister
she is, she may sincerly seke and zelous-
ly promote thy true honour and glorye,
buylde vppe thy house, confounde thy
sworne aduersaries, and carefully tra-
uell to bryngе thy people committed to
her charge, remaynyng yet almost in al
partes of this realme either in mysera-
ble blyndenes and darke ignorаunce, or
wylfully & stubbernly kickynge against
the pricke, to the true knowledge of the
and thy blessed word. Make all that are
in auctoritie vnder her vpryght & faith-
full in their callyng, fauourers and fur-
therers of thy holy gospell, followers &
practisers therof, maintеyners and de-
fenders of the Preachers and mynisters
of the same, and suche as in syngleneſſe
of heart wyll seeke, not them selues but
the commoditie of thy people: & graunt
that we maye all liue as faythefull sub-
iectes, in al godly & due obedience, firste
to the Quene as supreme head and go-
uernour, and then to al other, accordyng
to their degree and callynge.

Fynally we beseche thee O lorde, that
we maye altogether bothe highe & lowe

walke

walke in a lyfe and cõuerſation woꝛthy
foꝛ our pꝛofeſſion, to thy gloꝛy the good
exãple of other, and the ſtopping of the
mouthes of thy ennemies and cures foꝛ
thy truthes ſake, that where as they ſlã
der vs as euyll doers they maye ſee our
good woꝛkes & pꝛayſe the in thee day of
viſitation. Amen.

¶ A pꝛayer neceſſary to be ſayde
at all tymes.

Bountiful Jeſu, O ſwete
Sauioure, O Chꝛiſte the
Sonne of god, haue pitie
vpon me, mercifully here
me & deſpyſe not my pꝛay-
ers. Thou haſte created
me of nothynge, thou haſte redemed me
from the bondage of ſynne, deathe, and
Hell, neyther with Golde noꝛ Siluer,
but with thy moſte pꝛecious bodye once
offered vpon the croſſe, and thyne owne
blood ſhed once foꝛ al, foꝛ my raunſome.
Therfoꝛe caſt me not away, whom thou
by thy great wiſdome haſt made, deſpiſe
me not whome thou haſt redemed with
ſuche a pꝛecious treaſure. Noꝛ lette my

wycked-

wickednes destroye that which thy goodnes hath builded. Nowe whiles I liue, O Jesu haue mercy on me: for if I dye oute of thy fauour, it wyll be to late afterwarde to call for thy mercy. Whiles I haue time to repente, looke vppon me with thy mercifull eies, as thou vyddest vouchsafe to looke vpon Peter thyne Apostle, that I maye bewayle my synfull life, and obtaine thy fauour and die therin. I acknowledge that if thou shuldest deale with me according to thy Justice, I haue deserued euerlastynge deathe. Therfore I appeale to thy high throne of mercy, trusting to obtaine thy fauour not for my merites, but for thy merites (O Jesu) who hast geuen thy self an acceptable sacrifice to thy father to please his wrath, and to bryng al sinners truelye repenting and amendinge their euil life, vnto his fauour agayne. Accept me (O Lorde) among the number of theym that shall be saued, forgeue me my synnes, geue me grace to leade a godly and innocent life, graunte me thy heauenlye wisedome, inspire my hart with Faith, Hope and Charity, geue me grace to be humble in prosperitie, patient in aduersitie

ſitie, obedient to my rulers, faithful vn-
to theym that truſte me, dealing truelye
with all men, to lyue chaſtlye in wed-
locke, to abhorre adulterye, fornication
and all vncleanes, to doo good after my
power vnto al menne, to hurte no man
that thy name mays be glorified in me
duringe this preſent lyfe, & that I after-
warde maye attayne euerlaſtinge lyfe,
through thy mercye and the merites of
thy greuous Paſſion. Amen

¶ A Prayer for true mortification and quietnes of the harte in God.

MOſte bleſſed Lorde Jeſu, graunt me thy grace that it maye be alwaye wyth mee, woorke in me and perſeuere with me vnto the ende, and that I maye euer deſire and will that is moſt pleaſaunt and moſte acceptable to thee: thy will be my will, and my will alway to followe thy will: be there al-way in me one will and one deſire with thee, ſo that I maye haue noo power to wil or not to wil, but euen as thou wilt or wilt not, and graunt me that I may

bye to all thinges that be in the worlde, and for thee to loue & be glad to be dyspised, and to be as a man vnknowen to this worlde. Graunt me also, aboue al that can be desired, that I may reste me in thee, and fully in thee may pacify my hearte: for thou lorde art the very true peace of harte, and the perfect reste both of body and soule, and without thee all thinges be greuous and vnquiet. Wherfore let my hart finde peace and comfort in that peace ỹ is in thee on highe, one blessed and one endlesse goodnes, & reste therin for euermore. So be it.

¶ A prayer to be sayd before the hearing or readynge of goddes worde.

ALmighty God and most mercifull father, whose worde is a lanterne to our fete and a lighte vnto oure steppes, we most humblye beseech thee to illuminate our mindes, that we may vnderstand the mysteries conteyned in thy holy lawe, and into the selfe same thing that we godly vnderstande, we maye be vertuously transformed, so that of no parte wee offende thy dyuine maiestye, through our Sauiour Jesus Christ.

A prayer

An prayer for remission of synnes.

WHen we loke backe and behold our sinfull life passe (O Lorde) what a dūgeon of errours, vice, and wickednes openeth it selfe vnto vs: so that ther is no mā but he must nedes be ashamed of him self, when he calleth to mind what he hath bene: and tremble when he considereth the wickednes and sinfull course of his lyfe to come. For who shall vndertake that the rest of our lyfe shalbe any better then that is past: howe can we then sufficiently magnifie and prayse thy great mercy which hast differred thy punishement so longe: beholdynge therfore this our daungerous & miserable state, we come vnto thee (O thou great & mighty iudge) in trēblyng & feare, hūbly beseechīg thee not to heape vpon vs thy deserued vēgeaunce, but let thy tender kyndnesse and loue thou bearest to Iesus christ thy dere son our gracious lorde & redemer, couer our iniquities: for whose sake (though we deserue al extremitie) thou doest pardon vs.

If thou lord shalt straitly marke our iniquities (O lord) who shalbe hable to abide it? Psal. 130.

A prayer against our spiritual ennemies, the deuyll, the worlde, and the flesshe.

Lorde god, the deuyl goeth about lyke a roaryng lyon sekyng whō he may deuoure, the flesshe lusteth agaynste the spirite, the worlde perswadeth vnto vanities, that we maye forget thee our Lorde God and so for euer be dampned. Thus are we miserablye on euery syde beset and besieged of cruell and vnrestfull ennemies, and lyke at euery momēt to perish if we be not defended with thy godly power agaynste theyr tyranny. We therfore poore & wretched synners, dispayring of our owne strength (which in dede is none) most hartely praye ther to endue vs with strength from aboue: that we may be hable through thy helpe with stronge faith to resist Sathā, with feruent prayer to mortifie the lustes of the flesshe, with continual meditation of thy holy lawe to auoyd the foolyshe vanities and transitorye pleasures of this wicked worlde: that through thy grace

beinge set at lybertie from the power of
these our mortall ennemies, maye lyue
and serue thee in holynesse and ryghte-
ousnesse al the dayes of our lyfe. Worke
this in vs O holy and blessed spirite, to-
gether with the Father & the sonne one
true and euerliuing god, ful of maiestie
and power, whiche with thy heauenlye
inspirations quickenest the myndes of
them that afore were dead in sinne, ma-
kest ioyful the hartes of the faythful pe-
nitent, bringest into the waye of truthe
al suche as haue erred and gone astray,
comfortest the soules of them that hun-
ger and thyrst after ryghteousnesse, and
plenteously enrychest those with diuerse
gyftes which aske them in Iesus Chry-
stes name: purifie our hartes we beseech
thee, inflame them with the fyre of thy
loue, arme vs against the crafty assaul-
es of subtyl sathan, agaynst the vayne
, lesures of the wicked world, & agaynst
the sinfull lustes of fylthy flesshe, ỹ we
beynge endued with grace from aboue
by thy holy inspiration, may walke for-
wardes in newenesse of lyfe, in true ho-
lynes and righteousnes all the dayes of
our lyfe. Fyl our hartes with newe af-

fectes and ſpirituall motions, & renewe vs both in body and ſowle that we may dye vnto olde Adam; & lyue vnto righteouſenes through a liuely faythe whiche worketh by Charitie: whiche ſynguler gyfte of faythe graunt vnto vs, that we truely beleuing in thee (O eternal God the father the ſonne and the holy ghoſt) and fully perſwaded of the truthe of thy holy word, may be made thy ſonnes and inheritours of the euerlaſtynge ioyes: whiche as they are great and vnſpeakeable, ſo are there fewe that do inioy thē. For ſtraite is the way & narrowe is the gate that leadeth therunto, & fewe there be that fynde it. Notwithſtandinge O god thou haſt a lyttell flocke, to whō it is thy pleaſure to geue that ioyful kingdome, whoſe names are wrytten in the boke of lyfe. Make vs therfore of that nombre (for Jeſus Chriſtes ſake) & place vs amongeſt thoſe thy ſhepe whiche ſhall ſtande on thy ryght hande to receiue that bleſſed inheritance and dwell with thee for euermore.

Am

An other prayer.

REmẽbre not O lorde god our olde iniquites, but let thy mercy spedely preuent vs, for we be very myserable: help vs god our sauiour, and for the glory of thy name deliuer vs, be merciful & forgeue our synnes. Let not the wicked people saye, where is their gode we be thy people & the shepe of thy passture, we shal geue thãkes vnto thee for euer: frõ age to age we shal set forth thy lawde and praise: to thee be honour and glory world without ende. Amen.

2. Peter. 3.

The day of the Lord will come as a theefe in the night, in the which day the heauens shall perysshe with terrible noise, and the Elementes shall melt with heate, and the earth with the worckes ỹ are therin shal burne vp. Seinge therfore that all these things shall perish, what maner persons oughte ye to be in holy conuersacion and godlines, loking for and hastening vnto the day of God.

O God the father of heauen: haue mercye vppon vs myserable sinners.

O God the father. &c.

O god the Son redemer of the worlde: haue mercy vpon vs myserable sinners.

O God the sonne redemer. &c.

O God the holy ghoste proceedinge from the father, and the sonne: haue mercye vpon vs myserable sinners.

O God the holy ghost. &c.

O holy, blessed, and glorious Trinitie, three persons and one god: haue mercye vpon vs miserable sinners.

O holye, blessed, and glorious. &c.

Remember not Lorde oure offences nor the offences of oure forefathers, neyther take thou vengeaunce of oure synnes: Spare vs good Lorde, spare thy people whom thou hast redemed wyth thy most precious bludde, and be not angry with vs for euer.

Spare vs good lorde.

From all euyl and mischiefe, from syn, from the craftes & assaultes of the deuil, from thy wrathe and from euerlastynge dampna-

dampnation.

Good lorde deliuer vs.

From all blindnes of hart, from pryde, vayne glorye and hipocrisie, from enuie hatred and malice, and al vncharitablenes.

Good Lorde deliuer vs.

From Fornication, and al other deadly synne, and from al the deceyptes of the world, the flesshe, and the deuyl.

Good Lorde deliuer vs.

From lightnynge and tempeste, from plague pestilence and famine, from battel and murder, and from sodain death.

Good Lorde deliuer vs.

From al sedicion and priuie conspiracy, from all false doctrine and heresy, from hardnes of harte, and contempte of thy worde and commaundement.

Good Lorde deliuer vs.

By the misterye of thy holy incarnacion, by thy holy natiuitie and circumsition, by thy baptisme fasting, and temptacō.

Good Lorde deliuer.

By thyne agony and blouddy sweat, by thy Crosse and Passion, by thy precious death and burial, by thy glorious resurrection and ascention, and by the com-

myng of the holy ghoſt.

Good Lorde deliuer vs.

In al time of our tribulation, in al time of our wealth, in the houre of death, and in the day of iudgement.

Good Lorde deliuer vs.

We ſynners do beſeche thee to heare vs (O Lorde God) & that it may pleaſe the to rule and gouerne thy holy churche vniuerſally in the right waye.

We beſeche thee to heare vs. &c.

That it maye pleaſe thee to keepe and ſtrengthen in the true worſhippinge of thee, in ryghteouſnes and holines of life thy ſeruaunt Elizabeth our moſt gracyous Queene and gouernour.

We beſech thee to heare vs. &c.

That it may pleaſe the to rule her hart in thy faythe, feare, and loue, and that ſhe may euermore haue affiaunce in thee and euer ſeke thy honour and glorye.

We beſech thee to heare vs. &c.

That it may pleaſe thee to be her defender and keper geuing her the victory ouer all her enemies.

We beſech thee to heare vs. &c.

That it maye pleaſe thee to illuminate all Byſhoppes Paſtours and miniſters

of

of the church with trew knowledge and vnderstandyng of thy woorde, and that both by theyr preachynge and lyuinge, they maye set it foorth and shewe it accordynglye.

We beseech thee to heare vs. &c.
That it maye please thee to endue the lordes of the counsell, and all the nobilitye, with grace, wisedome, and vnderstandynge.

We beseech thee to heare vs. &c.
That it may please thee to bless & kepe the Magistrates, geuyng them grace to execute iustice and to mainteine truth.

We beseech thee to heare vs. &c.
That it maye please thee to bless and keepe all thy people.

We beseech thee to heare vs. &c.
That it maye please thee to geue to all nacions, vnitie, peace, and concorde.

We beseech thee to heare vs. &c.
That it maye please thee to geue vs an harte to loue and dreade thee, and dilygentlye to lyue after thy commaundementes.

We beseech thee to heare vs. &c.
That it maye please thee to geue al thy people increase of grace to heare meke-

ly thy word, and to receyue it with pure affection and to bryng forthe the fruites of the spiryte.

We beseech thee to heare vs. &c.

That it may please thee to brynge into the waye of truth all such as haue erred and are deceyued.

We beseech thee to heare vs. &c.

That it maye please thee to strengthen suche as do stande, and to comforte and helpe the weake hearted, and to raise vp the that fal, and finally to beate downe Sathan vnder our fete.

We beseech thee to heare vs. &c.

That it maye please thee to succoure, helpe, and comforte all that be in daunger, necessitie and tribulacion.

We beseech thee to heare vs. &c.

That it maye please thee to preserue all that trauayle by lande or by water, all women labouryng of chyld, al sicke persons and younge chyldren and to shewe thy pytie vpon all prysoners & captiues.

We beseech thee to heare vs. &c.

That it maye please thee to defend, and prouyde for the fatherles chyldren and wydowes, and all that be desolate and oppressed

We

We beseech thee to heare vs. &c.
That it maye please thee to haue mercy vpon all men. .

We beseech thee to heare vs. &c.
That it maye please thee to forgeue our enemies, persecutours and slaunderers, and to tourne their hartes.

We beseech thee to heare vs. &c.
That it may please thee to giue and preserue to our vse the kindly fruites of the earth, so as in due tyme we maye enioy them.

We beseech thee to heare vs. &c.
That it may please thee to gyue vs true repentaunce, to forgeue vs all oure synnes, negligences, and ignorauances, and to endue vs with the grace of thy holye spirite, to amend our lyues accordyng to thy holy worde.

We beseech thee to heare vs. &c.
Sonne of God, we beseeche thee to heare vs.

Sonne of god we beseech. &c.
O Lambe of God that takest awaye the synnes of the worlde.

Graunt vs thy peace.
O Lambe of God, that takest away the sinnes of the worlde.

Haue

Haue mercy vpon vs.
O Chriſt heare vs.
O Chriſt heare vs.
Lord haue mercy vpon vs.
Lord haue mercy vpon vs.
Chriſt haue mercy vpon vs.
Chriſt haue mercy vpon vs.
Lorde haue mercy vpon vs.
Lorde haue mercy vpon vs.
Our father which art. &c.
And leade vs not into temptation.
But deliuer vs from euil. Amen.

The verſicle.

O Lorde deale not with vs after our ſinnes.

Aunſwere.

Neither reward vs after our iniquities.

Let vs praye.

O God mercifull father, that deſpiſeſt not the ſighing of a contrite hart, nor the deſire of ſuch as be ſorowfull, mercifully aſſyſte oure prayers that we make before thee in all our troubles and aduerſities when ſo euer they oppreſſe vs, and graciouſely heare vs, that thoſe euils whiche the craft and ſubtilty of the deuill or man worketh againſt vs, be brought to naught,

naughte, and by the prouidence of thy goodnes they may be disperied, that we thy seruantes being hurt by no persecution, maye euermore geue thankes vnto thee in thy holy church thorough Jesus Christ our lorde. Amen.

O Lord arise, helpe vs, and deliuer vs for thy names sake.

O God we haue heard with our eares, and oure fathers haue declared vnto vs the noble worke that thou didst in theyr dayes, and in the olde time before them.

O Lord arise, helpe vs, and deliuer vs for thy honour.

Glory be to the father .&c.

As it was in the beginnyng.&c.

Frō our ennemies defend vs, O Christ.

Graciously looke vppon our afflictions.

Pitifullye beholde the sorowes of oure harte.

Mercifullye forgeue the synnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid haue mercy vppon vs.

Both now and euer vouchsafe to heare

vs

vs, O Christ.

Graciously heare vs, O Christ, graciously heare vs, O Lord Christ.

Versicle.

O Lorde let thy mercye be shewed vpon vs.

Aunswere

As we do put our trust in thee.

Let vs praye.

WE humblye beseche thee (O father) mercyfully to looke vpon oure infirmities, and for the glorye of thy names sake, turne from vs all those euyls, that we most righteously haue deserued. And graunte that in al our troubles we may put oure whole truste and confidence in thy mercye and euermore serue thee in holynes and purenes of liuinge, to thy honoure and glory through our onelye mediatour and aduocate Jesus Christe our Lorde. Amen.

¶ A prayer for the Queenes Maiestie.

O Lord our heauenly Father, high & mightye, kyng of kynges, Lorde of

of Lordes, the onely Ruler of Princes, which doest frō thy throne behold al the dwellers vpō the earth: most hartely we beseech thee, wyth thy fauour to beholde our moste gracyous Soueraygne Ladye Queene Elizabeth, and so repleniſhe her with the grace of thy holye ſpyrite, that ſhe may alwaye incline to thy wyll, and walke in thy way. Indue her plentifully with heauenlye gyftes: Graunte her in health and welth long to lyue, ſtrength her that ſhee maye vanquiſhe and ouercome all her enemyes. And finally after thys lyfe, ſhe maye attaine euerlaſtinge ioy and felicitie. Through Jeſus Chriſt our Lorde. Amen.

¶ A prayer for paſtours and myniſters of the Church.

ALmyghty and euerlaſtinge God, which onely woorkeſt great marvailes, ſende downe vppon oure Paſtours, and Myniſters and al congregacions committed to their charge, the healthfull ſpiryte of thy grace, and that they may truely pleaſe thee: Powre vpon them the continuall due of thy bleſſing: Graunte thys (O Lorde) for the honour

noure of oure aduocate and mediatoure Jesus Christ.

¶ For rayne yf the time require.

O God, heauenly Father, which by thy Sonne Jesus Christ hast promysed to all them that seke thy kyngdome, & the righteousnes therof, all thynges necessary to theyr bodily sustenaunce: Sende vs we beseche thee, in this oure necessitye, suche moderate raine and shewres, that we may receaue the fruites of the earth to our comforte, & to thy honoure, through Jesus Christe our Lord. Amen.

¶ For faire weather.

O Lorde God, which for the synne of man dyddest once drowne all the worlde excepte. viii. persons, and afterwarde of thy greate mercye diddest promise neuer to destroye it so agayne: wee humblye beseche thee that although I[illegible] for our iniquities: haue worthely deserued this plague of rayne & waters, yet vppon oure true repentaunce thou wilt sende

sende vs suche weather, wherby we may receyue the fruictes of the earth in due season, and learne both by thy punyshemente to amende oure liues, and for thy clemency to geue thee prayse and glory, through Jesus Christ our Lord. Amen.

¶ In the time of dearth and famine.

O God heauenlye father, whose gifte it is that the rayne dooeth fal, the earth is fruitful, beastes encrease, and fyshes do multyplye: Beholde, we beseech thee, the afflyctions of thy people, and graunt that the scarcitie and derth (which we do now most iustly suffer for oure iniquitie) maye throughe thy goodnes be mercifullie tourned into cheapenes and plentye, for the loue of Jesus Christ oure lord, to whome wyth thee and the holye ghoste, be prayse for euer. Amen.

¶ In the time of warre.

O Almightie GOD, kinge of al kynges and gouernoure of all thinges, whose power no crea-

ture

ture is able to reſiſte, to whom it belon-
geth iuſtly to punyſh ſynners, and to be
merciful vnto them that truelye repent:
Saue and deliuer vs (we humbly beſech
thee) from the handes of our enemies, a-
bate theyr pryde, aſſwage their malyce,
and confounde theyr deuiſes, that we be-
ynge armed wyth thy defence maye be
preſerued euermore from all perylles to
glorify thee, which art ỹ only giuer of al
victory through the merytes of thy one-
ly ſonne: Jeſus Chriſt our lord. Amen

¶ A praier of Chriſoſtome.

ALmyghty God which haſt geuen
vs grace at this time with one ac-
corde to make oure common ſup-
plycations vnto thee, and doeſt promyſe
that when two or thre be gathered toge
ther in thy name, thou wilt graunt their
requeſtes: fulfyl now O lord the deſires
and peticions of thy ſeruauntes, as may
be moſte expedient for them grauntinge
vs in thys worlde knowledge of thy
trueth, and in the worlde to come life e-
uerlaſtinge. Amen.

FINIS.

BRITISH MUSEUM